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PARACELSUS
Of the
Supreme MYSTERIES
OF
NATURE.

Of { The Spirits of the Planets.
Occult Philosophy.

The Magical, Sympathetical,
and Antipathetical CURE
of Wounds and Diseases.

The Mysteries of the twelve
SIGNS of the ZODI-
ACK. *De omnibus 5.*

Englified by R. Turner,

Φιλομαθης.

London, Printed by J. C. for N. Brook and
J. Harison; and are to be sold at their shops
at the Angel in Cornhil, and the Holy Lamb
neer the East-end of Pauls. 1655. 1655.



To the worthily respected, and
his much honoured friend,
Doctor *Trigge*, Doctor in
PHYSICK;

Robert Turner wisheth health and
happinets.

Honoured Sir,



He successful experi-
ence and large pra-
ctice which you have
had in the Operations
of Nature, (I mean in the pra-
ctical part of Physick) hath in-
vited me to present this piece of

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that

The Epistle

that most renowned Physitian Paracelsus to your Patronage; which I have endeavoured to bring into a garbe suitable, as neer as I can, to our English fashion; though perhaps it's not so finely accoutred, and dressed A la mode, as to suit with every critical or captious Fancy: But as this Author in his time was too learned and sincere in the method of his practice, to suit with general Sophistry of the wilfully ignorant Conclave of Physitians; so I doubt not, but you have met with some Invectives amongst our common Collegians, who ground the greatest reason
of

Dedicatory.

of their Recipes from a Galen's or a Pliny's Probatum: But as this famous Author made Reason and Experience his greatest Guide, so I am assured you do; and therefore valued not the Calumnies, Oppositions, and Obtrections of his Adversaries. Sir, this little Treatise presents you with the rare secrets of Alchymy, and the miraculous Cures of Diseases by Sigils and Laments, made in their proper seasons, and attributed to the nature of Celestial Bodies; which to many Ignorants seems impossible, and is by them vilified because not understood: I therefore
A3 fore

The Epistle

fore make bold to crave your protection, which may sufficiently arm it against all Opposites. And be pleased to pardon my boldness herein, and admit of this my labour into your Patronage; that your favourable acceptance hereof may be a future encouragement to

August 20.
1655.

Yours to
Command,
R. Turner.



To



To the READER.

Courteous Reader,

IN this last Iron age, ignorance hath so much prevailed, that many have, and yet do plead for it, and strive to uphold it, crying down all Arts, and endeavouring to hood-wink knowledge; so that nothing but the feces and dreggs of Art seems to remain: so that they seem but shadows, if compared with that pristine learning of the Ancients. What golden Legends formerly flourished among the Hebrews, and Egyptians, and are now even almost all lost in Oblivion? But because Babels confusion is one great reason of the decay of Sciences, which are not in every Mother-tongue understood, and the disposition of most people of our times is to breed their children up betwixt rote then taught, their conditions are rather to pour into the earth, *Unde effodiantur opes irritamenta manilorum*; then to look Heavenwards with that sublime wherewith they were created: which the Poet tells of, *Ovid* men.

Os homini sublime dedit cœlumque videri jussit, &c.

Whereas all beasts look down with Grovelling eye,
To man God gave looks mist with wisdom;
And will'd him with bold face to view the Sky.

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And

To the Reader.

And therefore I present the ingenious Reader with a part of the Workes of the renowned Paracelsus of the secrets of Alchymy, Occult Philosophy, and the wonderfull operation of the Celestiall bodies, in curing diseases by sigils and characters, made and applied in fit eleeſted times and seasons, and under their proper conſtellations, as the Author hath directed. I muſt expect the ſortiſh Malignant cenſures of Zoylus and Momus, and ſuch fools: but the Author himſelf in his Prologue in the enſuing diſcourſe, ſufficiently clears all objections, and therefore I ſhall ſave that labour; onely I would have ſuch men not be ſo wilfully ignorant, as altogether to forget, that the Heavens declare the glory of God, and the Firmament ſheweth his handy-worke. Indeed Mechanicks and Empiricks do abuſe all Arts: One Mountebank raiſes in verſe againſt Aſtrology, and impudently calls the profeſſors thereof cheaters, (Sed ſeipſum intueri oportet) and gives this to be his onely reaſon, that a fools bolt is ſoon ſhot; and that he endeavoured to vilifie that Art, becauſe he was altogether ignorant of it himſelf, and would gladly learn it; but he knew not how nor which way to begin: another (and too many ſuch render the Art vile) Poetizes upon the Art of Aſtrologie, and pretends to cure all diſeaſes and know all things by it, and indeed knows nothing: ſuch are a great Scandal to the excellency of ſuch Sciences: Sed non loquor ſtultis. This tranſlation is rendered rather Grammatically then Sementially, according to the Authors own phraſe: ſhortly expect (Deo volente) the other parts hereof, and ſome comments on this and them, together with the famous art of Steganography, Authore Tricemio, to ſpeak our

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To the Reader.

own Language; and perhaps the Occult Philosophy of Agrippa digeſted into a plainer method: this ſhould have been now enlarged, but preſens Status noſter is the reaſon, and the excuſe the ſame as Ovid's:

Nubila ſunt ſubitis tempora noſtra malis.

It is the General opinion of moſt ignorant people, to count all things that are above their Vulgar apprehenſions, to be diabolicall, and meerly brought to paſſ by the works of the Devil: and under that notion they conclude all the ſecret and Magick operations of nature, and thereby rob God the creator of all things, of that glory that is due unto him onely, and attribute the ſame to the Devil the enemy to God and all the world: I ſhall therefore here take occaſion to tell ſuch people (becauſe their Priests, that ſhould teach them knowledge, either cannot or elſe will not) what the Devil is. As in the Microcoſmus or little world Man, the Soul is the beſt part, and the excrements the worſt; ſo in the great world, as the Univerſal creating ſpirit is the beſt part, ſo is the Devil the excrement of that Univerſal Spirit, and the abject and Caput mortuum of the world; and the pooreſt and moſt wretched of all created beings: And that worketh a great Articathy between him and us, and the bleſſed holy Angels, who are our Governors and Protectors, and continual guardians, and are continually employed about us, according to their orders and miniſteries appointed them by the moſt High: although the Devil alwayes endeavoureth to imitate and counterſeit the good Angels, and thereby deceiveth many whoſe wickedneſſ and malice ſuits with his nature, and at which the good Angel being grieved, leaves them; and many times for the wickedneſſ of ſome Perſon or Family, the

good

To the Reader.

good Angel curses such a person and family, or house; then the wicked Spirit haunts such houses, affrighting the people with many fearful apparitions; neither can that house be quiet, nor any such person; neither shall any of the Generation of any such family prosper until that curse be expiated, and the angry Angel appeased; as this Author will tell you, and woful experience daily shews: how frequently, and familiarly did those blessed Angels visibly communicate with the holy men and Magicians of old! though now such is the wickedness of our age, that they have almost quite forsaken us: although they are alwayes present about us, though invisible, administering to us according to the orders given unto them from the second Hierarchy, who receive the same from the first Hierarchy, who always attend before the Throne of the divine Majesty, offering up the prayers of the Saints, &c. If any one account this superstition, I hope I shall never be of the Number of those who for fear of being superstitious, have reformed themselves and hunted Religion till they have lost the sent of it, into meer Atheism and profaness. But lest I should digresse Ultra Crepidam, and make a gate bigger then the City, I will here conclude my self, *Etsi idem qui sum,*

A Studio Divinae
Contemplationis, *Robertus Turner.*
August, 1655.

In



In Commendation of his Friend's Translation.

THrice-welcome Paracellus, most renown'd
Hermetick and Philosopher by fire,
Now in an English garb thou comest crown'd,
What need we for our Chymistry soar higher?
Since thou reveal'st with thy Prophetick Pen,
All's needful to be known by th' Sons of Men.
And thou, my noble Friend, who thus hast dress'd
Him in our English Fashion, dost deserve,
With Laurel to be crown'd with the rest
Of those who dayly do Urania serve. (fret,
Let wry-mouthed Cynicks, prate, preach, foam, and
Hermes true Sons will not thy love forget.
Fare ever well, so ever wishes he
Who is more yours, then he can seem to be.

W. F.

Astrophilus.

An



An Encomium upon his Friend the Translator's elaborate pains.

FLy Galen hence, Hippocrates be gone ;
 I will preserve my choice : this is that One,
 Whose true Elixir doth preserve the frame
 Of Man's frail Nature, vivifies the same ;
 By heavenly constellated Medicine,
 Which vulgars count but Dross, I count Divina.
 Let Zoil's and Momus's intoxicated brains
 Dispraise the Author's works ; Translator's pains
 I'll foster, cherish with undaunted part
 This true sublime Spagyrick noble Art.
 Proceed then, Friend, make all speak English : why
 Should we be barr'd our Native Liberty?

W. Ryves,
 Philomedicus.

The



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To be sold by *N. Brook* at the Angel in Cornhil,
A Romance called *The Imperious Brother*,
and *The illustrious Shepherdess*.
Wit and Drollery : with other Jovial
Poems.



The Prologue.



Aving first invocated
the Name of the Lord
Jesus Christ our Savi-
our, we will enterprize
this Work ; wherein
we shall not only reach
how to change any in-
feriour Metal into bet-
ter , as Iron into Copper, this into Silver,
and that into Gold, &c. but also to help all
infirmities, whose cure to the opinionated
and presumptuous Physitians , doth seem
impossible : But that which is greater, to
preserve, and keep mortal men to a long,
sound, and perfect Age. This ART
was by our Lord God the Supream Crea-
tor, ingraven as it were in a book in the
body of Metals, from the beginning of
the Creation, that we might diligently
learn from them. Therefore when any
B man

The Prologue.

man desireth throughly and perfectly to learn this Art from its true foundation, it will be necessary that he learn the same from the Master thereof, to wit, from God, who hath created all things, and onely knoweth what Nature and Propriety he himself hath placed in every Creature. Wherefore he is able to teach every one certainly and perfectly: and from him we may learn absolutely, as he hath spoken, saying, *Of me ye shall learn all things*: for there is nothing found in Heaven nor in Earth so secret, whose properties he perceiveth not, and most exactly knoweth and seeth, who hath created all things. We will therefore take him to be our Master, Operator, and Leader into this most true Art. We will therefore imitate him alone, and through him learn and attain to the knowledge of that Nature, which he himself with his own finger hath engraven and inscribed in the bodies of these Metals. Hereby it will come to pass, that the most high Lord God shall bless all the Creatures unto us, and shall sanctifie all our Wayes; so that in this Work we may be able to bring our Beginning to its desired End, and the Consequence thereof
to

The Prologue.

to produce exceeding great Joy and Love in our Hearts.

But if any one shall follow his own onely Opinion, he will not onely greatly deceive himself; but also all others who cleave and adhere thereunto; and shall bring them unto loss. For mankind is certainly born in ignorance, so that he can neither know nor understand any thing of himself; but onely that which he receiveth from God, and understandeth from Nature. He which learneth nothing from these, is like the Heathen Masters and Philosophers, who follow the Subtilties and Crafts of their own Inventions and Opinions, such as are *Aristotle*, *Hippocrates*, *Avicenna*, *Galen*, &c. who grounded all their ARTS upon their own Opinions onely. And if at any time they learned any thing from Nature, they destroyed it again with their own Phantasies, Dreams, or Inventions, before they came to the end thereof; so that by them and their Followers there is nothing perfect at all to be found.

This therefore hath moved and induced us hereunto, to write a peculiar book of Alchymy, founded not upon men, but

B 2 upon

The Prologue.

upon Nature it self, and upon those Vertues and Powers, which GOD with his own Finger hath impressed in Metals. Of this impression *Mercurius Trismegistus* was an Imitator, who is not undeservedly called the Father of all Wise-men, and of all those that followed this ART with love, and with earnest desire; and that man demonstrateth and teacheth, that God alone is the onely author, cause and Original of all creatures in this ART. But he doth not attribute the power and virtue of God, to the creatures or visible things, as the said heathen, and such-like did. Now seeing all ART ought to be learned from the Trinity; that is, from God the Father, from God the Son of God, our Saviour Jesus Christ, and from God the holy Ghost, three distinct persons, but one God: We will therefore divide this our Alchymistical worke into three parts, or Treatises: in the first whereof, we will lay down what the ART containeth in it self; And what is the propriety and nature of every Metal: Secondly, by what means a man may worke and bring the like powers and strength of Metals to effect. And thirdly, what Tinctures are to be produced from the Sun and Moone. PA-



Paracelsus

Of the Secrets of ALCHEMY; Discovered, in the Nature of the PLANETS.

CHAP. I.

Of simple Fire.



IN the first place, we shall endeavour and undertake to declare, what this Art comprehendeth, and what is the subject thereof; and what are its proprieties. The prime and chief subject to this Art belonging, is fire; which always liveth in one and the same propriety and operation.

peration; neither can it receive life from any thing else. Wherefore it hath a condition and power, as all fires that lie hid in secret things, have, of vivification, no otherwise then the Sun is appointed of God, which heateth all the things of the world, both secret, apparent & manifest; as the Spheres of *Mars*, *Saturn*, *Venus*, *Jupiter*, *Mercury*, and *Luna*, which can give no other light but what they borrow from the Sun, for they are dead of themselves. Nevertheless, when they are kindled, as above is spoken, they worke and operate according to their properties. But the Sun himself receiveth his light from no other but from God himself, who ruleth him by himself, so that he burneth and shineth in him. It is no otherwise in this art. The fire in the furnace is compared to the Sun, which heateth the furnace and the vessels, as the Sun in the great world; for even as nothing can be brought forth in the world without the Sun, so likewise in this Art nothing can be produced without this Simple fire; no operation can be made without it: it is the greatest secret of this Art; comprehending all things which are comprehended therein, neither can it be comprehended in any else; for it abideth by it self: it lacketh nothing; but other things which want that, do enjoy it, and have life from it; wherefore we have in the first place undertooke to declare it.

Chap.

CHAP. II.

Of the multiplicity of fire, from which varieties of Metals do arise.

WE have first written of simple fire which liveth and subsisteth of it self: now we come to speake of a manifold spirit or fire, which is the cause of variety and diversity of creatures, so that there cannot one be found right like another, and the same in every part; as it may be seen in Metals, of which there is none which hath another like it self: the *Sun* produceth his gold; the *Moon* produceth another Metal far different, to wit, silver; *Mars* another, that is to say, Iron; *Jupiter* produceth another kind of Metal, to wit, Tin; *Venus* another, which is Copper; and *Saturn* another kind, that is to say, Lead: so that they are all unlike, and severall one from another: the same appeareth to be as well amongst men as all other creatures, the cause whereof is the multiplicity of fire. As by some heat is produced a mean generation by the corruption thereof; the washing of the Sea another, Ashes another, Sand another, Flame of fire another, and another of Coales, &c. This variety of creatures is not made of the first simple fire, but of the regiment of elements, which is various; not from the Sun, but from the course of the seven Planets. And this is the reason that the

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world

world containeth nothing of similitude in its individuals: for as the heat is altered and changed every hour and minute; so also all other things are varied: for the transmutation of the fire is made in the elements, in which bodies it is imprinted by this fire. Where there is no great mixture of the elements, the Sun bringeth forth; where it is a little more thicke, the *Moon*; where more gross, *Venus*: and thus according to the diversity of mixtures, are produced divers Metals; so that no Metal appeareth in the same mine like another. It is therefore to be known, that this variety of Metals is made of the mixture of the Elements, because that their spirits are also found divers and without similitude; which if they were brought forth from the simple fire, they would be so like, that one could not be known from another: but the manifold variety of forms interceding, hath introduced the same among the creatures. From this it may easily be gathered, why so many and so various forms of Metals are found, and wherefore there is none like unto another.

CHAP. III.

Of the spirit or tincture of ☉.

NOW we come to the spirits of the Planets or Metals. The spirit or tincture of the *Sun* taketh its beginning from a pure, subtil, and perfect fire; whereby it cometh to pass, that it far excelleth

celleth all other spirits and tinctures of Metals: for it remaineth constantly fixed in the fire, out of which it flyeth not; neither is it consumed thereby, much less burnt, but rather appeareth more cleere, faire and pure by it; also no heat nor cold can hurt it, nor no other accident, as in the other spirits or tinctures of Metals: and for this cause, the body which it once putteth on, it defendeth from all accidents and diseases, that it may be able to sustain the fire without detriment. This body hath not this power and virtue in it self, but from the spirit of the Sun which is included therein: for we know that the Sun is the body of *Mercury*, and that this body cannot sustain nor suffer this fire, but flyeth from it; when as it doth not fly from the fire when it is in the Sun, but remaineth constant and fixed therein. This affordeth unto us a most certain Judgement, that it receiveth such a constancy from his spirit or tincture: wherefore if that spirit can be in this *Mercury*, every one may judge that it may worke the same in the bodies of men, when it is received of them; as we have sufficiently spoken in our *Magna Chirurgia*, of the tincture of the *Sun*, that it will not onely restore and preserve them that use it, from infirmities, but also preserve them to sound and long life. In like manner, the strength & virtues of all other Metals are to be known from true experience, not from the wisdom of men and of the world, which is foolishness with God & his truth; and all those who do build upon that wisdom, and repose their hope thereupon are miserably deceived.

Chap.

CHAP. IV.

Of the tincture and Spirit of the Sun.

HAVING now spoken of the tincture of the *Sun*, it remaineth that we come now to speak of the tincture of the *Moon*, and of the white tincture, which is also created of a perfect spirit, but less perfect then the spirit of the *Sun*. Nevertheless it excelleth the tinctures of all other Metals following, both in purity & subtilty; which is very well known to all that treat of the *Moon*, and also to Rusticks: for it suffereth not rust, neither is it consumed by the fire; as all other Metals, as *Saturn*, which fly from the fire; but this doth not: from whence it may be gathered, that this tincture is far more excellent then the other following, for it preserveth its body that it assumeth constantly in the fire, without any accident or detriment: and from hence it is sufficiently manifest, if this in his own corruptible body by himself maketh *Mercury*, what will it be able to effect, being extracted from it self into another body? will not that also save and defend from infirmities and accidents after the same manner? Yes surely, if it make this *Mercury* in its own body, it will do the same in the bodies of men: neither doth it onely preserve health, but causeth long life, and cureth diseases and infirmities, even in those who subsist beyond the

the ordinary course of nature: for the more high, subtile and perfect the medicine is, so much the better and more perfectly it cureth; wherefore they are Ignorant Physicians, who practice their Art onely upon vegetables, as herbs and such-like things, which are easily corrupted: and by these, they endeavour to effect & bring to pass such workes as are firme and stable; but in vain, whenas they occupy the Aire. But wherefore should we speake much concerning these? They never learned any better things in their Universities: therefore if they have been compelled so to learn and study from their beginning, they think it a great disgrace to them to do otherwise for the future: whereby it comes to pass, that they still continue in their old Ignorance.

CHAP. V.

Of the spirit of ☿.

WE have even now made mention of a white spirit, or candid tincture: now we come to speake of a Red spirit, which is derived out of a Gross Elementary mixture of the superiours, to which also it is joyned, & is of a more perfect substance, then the spirits and tinctures of the other subsequent Metals, because it endureth the fire longer then the other, and is not so soon melted or dissolved as the other spirits which follow. Also the ayre, and the humidity of the fire, are not

not so nocent unto it, as unto *Mars*; by reason whereof, it doth the longer endure the fire. This power and property hath *Venus*, that is his body, from the spirit that is infused into it. Now the same effect that it worketh in its own body, that is, in *Venus*, the same effects it also produeth in the bodies of men, so far forth as nature hath granted unto it; for it preserveth wounds in such manner, so that no accident can invade them, nor the Air or water hurt them; and expelleth all such diseases as are under the degree thereof. This spirit also breaketh the bodies of Metals, so that they will endure the hammer; and also in the bodies of men, when it is taken of them with whom it agreeth not, it effecteth things not convenient. Wherefore it is very necessary, that the Physician that desires to make use of these spirits, be very expert in the knowledge of Metals. Therefore it is far better to use the more perfect spirits, which may be taken without any such feare of danger: nevertheless, seeing the spirits of the *Sun* and *Moon* are dear and precious, so that every one is not able to accomplish them, to perform cures with, therefore every one must take according to his ability, what he is able to attain unto: also every one is not so wealthy, that he can be able to prepare these medicines; therefore he is forced to take such as he can have. Every one may from hence easily gather, that the Metallike medicines do far exceed vegetables and Animals in strength and power of curing and healing. And thus much of the spirit of *Venus*.

Chap.

CHAP. VI.

Of the Spirit of δ .

THat we may now come to speake of the Spirit of *Mars*, that is of a more Gross and combustible mixture of Elements, then the other spirits going before; but the Spirit of *Mars* is endued with a greater hardness then the other Metals; so that it doth not so easily melt and dissolve in the fire, as the other following. But it suffers much hurt both by the water and the Aire, so that it is consumed by them, and is burnt with the fire, as experience makes appeare: Wherefore the Spirit thereof is more imperfect then any of the superiour spirits; but in hardness and dryness it exceedeth all other Metals, both superiour and inferiour: for it doth not onely retain a perfect substance, and resist the hammer, as the *Sun* and *Moon*, but also as those which are within it self, as *Jupiter* and *Saturn*, and the like. Whereas therefore it thus worketh in Metals, it sheweth that it hath the same effect in the bodies of men, that is, it produceth reluctancy; especially where it is taken for a disease not convenient, it grievously afflicteth the members with pain. Nevertheless, when it is taken and applyed for wounds, such as do not exceed its own degree, it cleanseth and mundifieth them, &c. Wherefore this spirit is not much less in power and virtue then one of the superiours, in those things for which it was by God and Nature ordained.

Chap.

CHAP. VII.

Of the Spirit of ʒ.

OF the spirit of *Jupiter*, we are to know, that it is derived of a white and pale substance of fire; but it is of a frangible and brittle nature, not enduring the hammer, so as *Mars*: wherefore it is a brittle Metal: an example thereof appears, if it be mixed with the *Moon*, it can hardly be wrought to its first malleation, without great labour: the same effect it hath in all other Metals, except in *Saturn* onely. And the same operation which it hath in the bodies of metals, it also produceth the same effects in humane bodies; but burneth & corroderth the members, hindring them from their own perfect operations, thereby disabling them from performing the work which nature requires, & necessitates them unto. Nevertheless, this spirit hath in it this viture, that it taketh away the ulcers of cancers, fistula's and such like, especially such as exceed not the degree of its nature which God and Nature have given into it.

Chap.

CHAP. VIII.

Of the Spirit of ʒ.

THe Spirit of *Saturn* is formed and created of a dry, cold and blacke mixture of the Elements; whereby it comes to pass, that amongst all other Metals, it endureth least in the fire: Whereas the *Sun* and *Moon* are proved to be durable: if *Saturn* be added to them, it clearly refineth them; nevertheless the nature thereof is to diminish their hardnes. The same operation it hath in the bodies of men, but with great pain and dolour, as *Jupiter* and *Mars*, by reason of the mixture that it hath with the cold, wherefore it cannot so mildly operate. But it hath great power and vertue in the cures of fistula's, cancers and ulcers, which are under the degree and nature thereof: it expelleth outward diseases, and the outward impurities of the *Moon*. Nevertheless if it be not carefully applyed, it doth more hurt then good; wherefore he that would rightly use it, ought necessarily to know the nature thereof, and what diseases it cureth, and may be applyed unto: which being necessarily considered, no hurt will follow thereby.

Chap.

CHAP. IX.

Of the Gross Spirit of ♀.

THe Spirit of *Mercury*, which is onely subjected to the other superiour Spirits, hath no certain determinate form or substance in it self: hereby it comes to pass that it admitteth every other Metal: even as wax receiveth the impression of all forms of Seales, so this Elementary Spirit cometh to be compared to the other Spirits of Metals: for if it receive into it self the Spirit of the *Sun*, this shall be made out of it self; if the *Moon*, she is made out of it self: the same effect this Spirit worketh with all the other Metals with whom it agreeth, and receiveth their properties into it self: for this cause, according to its body, it is appropriated to the other Spirits above written, even as the Male to the Female: for the *Sun* is the body of *Mercury*, except onely that the *Sun* fastneth and fixeth the *Mercury*; but the common *Mercury* is inconstant and volatile: nevertheless it is subject to all the Spirits aforesaid, and generateth again, not onely the metallicke Spirits and tinctures aforespoken of, but the Metal it self, by which the aforesaid tinctures do come into their operation: But if the mean be not observed, it will be impossible ever to bring those kind of tinctures to perfection: for if the fire be too high which should

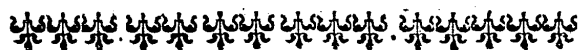
should vivifie this tincture, it doth extinguish it, that it cannot operate; and the same effect is, if it be too weake: wherefore in this place it is necessary to be known what medium is to be observed in this Art, and what are the strength and properties thereof; and also after what manner it is to be ordered, and how the tinctures are to be coloured, and to bring them to a perfect worke, that they may germinate and appeare. Thus briefly do we conclude and end our first Treatise.

The end of the first Treatise.



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The second Treatise, of the Philosophers *Mercury*, and the medium of Tinctures.

In the first Treatise we have written of the Spirits and Tinctures of Metals, &c. Declaring all their properties and natures, and what every Metal generateth. In this second, we shall treat of the medium of Tinctures, that is, of the Philosophers Mercury; whereby are made the Tinctures and Leavens of Metals, in seven Chapters following.

CHAP. I.

Of what the Tinctures and Leavens are made.

WHosoever desireth to have the tincture of Metals, he ought to take the Philosophers *Mercury*, & let him cast the same into its own end, that is, into quick *Mercury*, from whence it proceedeth; & hereby it wil come to pass, that the Philosophers *Mercury* shall be dissolved in the quick *Mercury*, and shall receive its strength: so that the *Mercury* of the Philosophers killeth the quick *Mercury*, & maketh it remain fixed in the fire of the same existence with it self: for there is the like concordancy between these *Mercuries*, as is between Male and Female,
man

man and wife; for they are both derived of the grois spirits of metals, except that the body of *Sol* remaineth firm & fixed in the fire: but the quicke *Mercury* is not fixed; nevertheless they may be appropriated one to another, as graine of corn or seed are to the earth; which we will demonstrate by an example, after this manner: If any one sowe barley, the same he shall reape; if Wheat or Rye, or any other grain, the same he shall gather, &c. even so it is in this art; if any one sowe the Gold of *Sol*, the same he reapeth; & of the *Moon*, he shall gather; and so also of all other Metals. For this reason we say in this place, that the Tinctures do spring out of Metals, that is, out of the Philosophers *Mercury*, and not from the quicke *Mercury*; but this produceth the Seed which first conceiveth.

CHAP. II.

Of the Conjunction of Male and Female, of man and woman.

IT is first of all necessary to be known, that the *Mercury* of the Philosophers, and the quicke *Mercury*, are both to be conjoynd and firmly united and fixed together; how much thereof is to be taken: neither more nor less then equal, is to be taken, lest it hindreth, or altogether destroyeth the whole worke; For the seed is suffocated with superfluity, that it cannot live so long until it be joyned and fixed to the

Philosophers *Mercury*. But if there be too little, that it cannot be dissolved into a body, it is also destroyed, that it cannot be able to bring forth any fruit: wherefore the Artificer ought certainly to know how much of the one, and the other ought to be taken, if he would bring this worke to its perfect end; the Receipt thereof is this: Take one part to two, or three to four, and thou canst not erre, but shalt attain to thy desired end.

CHAP. III.

Of the form of the Instruments of Glasse.

THe Materials being thus rightly and duly prepared and mixt together, then you must have Glasse-vessels, of due proportion, and even fitness and capacity; neither too great nor too little, but fit: For if the vessels be too big, the Female, that is, the flegme, is dispersed and lost; whereby it comes to pass that the seed cannot bring forth: where the vessels are too little, the growth is suffocated that it cannot come to fruit, no otherwise but as if seed should be sowne under trees or under thornes, so that it cannot bud and spring up, but perisheth without any fruit; therefore no little error may happen by the vessels; which being once committed, cannot be any more mended in the same worke: neither can that worke be perfected or brought to
any

any good end. Wherefore, note what follows, to wit, that you take three ounces with the half, and four pounds; so the proceeding is right, and you shall preserve the matter that it be not dispersed, nor the Phlegme nor the generation impeded, &c.

CHAP. IV.

Of the properties of the fire.

WHen you have placed the matter in fit vessels, you shall carefully keep and maintain the natural heat, that the externall heat do not overcome or abound over the internal; for if the heat be too much, there can be no conjunction made, by reason that the matter is dispersed and burnt by the vehemency of the heat, so that no good ariseth thereby. Wherefore the middle region of the air is by nature ordained between heaven and earth; otherwise the Sun and Stars would burn up all the creatures upon the earth, so that nothing could be produced or spring forth from it: therefore so work, that you put such an Airy part or distance between the matter and the fire; after this manner let it be done, that the heat may not easily do hurt any wayes, nor disperse the matter, much - less burn it: but if the fire be too little, and not quick enough, the Spirit then refterth, the fire nothing operating upon its humidity; neither will it be exsiccated nor fixed:

18 Paracelsus of the

for the Spirits of Metals are dead of themselves, and do rest, so that they cannot at all operate of themselves, unless they are quickned by the fire. It is no otherwise in the great Universe of the world, where seed being cast into the earth, is dead, and cannot grow nor increase of it self, unless it be quickned by the heat of the Sun; It is chiefly necessary therefore in this worke, to erect and build the fire right and proportionably, neither too great nor too little; otherwise this worke will never be brought to a perfect and desired end.

CHAP. V.

Of the Signes appearing in the union of Conjunction.

THe fire being moderately kept & maintained, the matter by little and little will be moved to blackness; afterwards, when the dryness begins to worke upon the humidity, there will likewise arise in the Glas, various flowers of divers colours, such as appeare like the taile of a Peacocke, and such as no man ever saw before. Also sometimes the Glas appeareth as if it were almost drawn into Gold; which being perceived, it sheweth certainly that the seed of the Male doth rule and operate upon the seed of the Female, and that the same is fixed together; that is, this *Mercury* is fixed and worketh upon the quick *Mercury*, and beginneth to be mixed with
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Secrets of Alchymy. 19

it: afterwards, when the humidity begins to weare away by the dryness, those colours do disperse, and the matter then beginneth at length to wax white, and so proceedeth until it come to the highest degree of whiteness. But especially it is to be noted, that the thing is not to be hastened, according to their opinions who suppose such work to be like unto that which is discerned in the production of corn, and of mankind; to wit, the time of bringing forth the one, is in the Space of nine moneths; the other, ten or twelve moneths. For so soon the Sun and Moon do cause Maturity, and bring to the birth, as the infant from the belly of his Mother; so the grain from the bowells of the earth. For it is to be known, that every thing that is quickly or hastily made or born, doth soon perish: An example hereof, both men & herbs do afford. They which are soonest produced or born, their life is short: it is not so with the *Sun* and *Moon*; for they cause a far more perfect nature in men; whereby it comes to pass, that they produce long life to them, and preserve them from many accidents and diseases.

CHAP. VI.

Of the knowledge of the perfect Tincture

IN the foregoing chapter, we have set forth how the matter it self worketh by degrees: but in
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this, we shall declare, by what means it may be known when it is perfect. Thus do: take the white stone of the *Moon*, by which the white springeth, and separate a little peece from it with a paire of Scissars, and put it upon a plate of Copper, heating it glowing hot in the fire: if it smoke, then the stone is not perfect, therefore it must remain longer in the decoction, until the stone come to its degree of perfection: but if it do not smoke, then be assured it is perfect: the same is to be done with the Red stone of the *Sun*, in the degrees of the operation thereof.

CHAP. VII.

To Augment or Multiply the Tinctures.

VWhen you would Multiply or increase the Tincture you have found, mixt it together again with common *Mercury*, and worke it in all things as at first, and double one part a hundred times more then it was coloured before; this do often-times over again, until you have as much matter as you will: and by how much the longer it remaineth in the fire, by so much the higher and more sublime will the degrees thereof be; so that one part thereof will change the infinity of the quick *Mercury*, into the best and most perfect *Luna* and *Sol*. Now you have the whole progression from the beginning to the end; wherewith we end this second Treatise, and begin the third.

The end of the second Treatise. In



In the second Treatise, we have told how the Tinctures or Leavens ought to be made; in the third, we shall declare and amply set forth wherewith the Tinctures of the Sun and Moon are made; and after what manner Sol and the other Planets ought to be made; to wit, with the Furnace and the Fire.

CHAP. I.

Of the building of the Furnace; and, of the Fire.

M*ercurius Hermes Trismegistus, saith, That he which would perfect this Art, must, as it were, build a new World; for after the same manner as God created the Heaven and Earth, the Furnace with the Fire is to be built and governed. That is to say, after this manner: First, Let there be a Furnace built of the height of six spans, extended from the top of the fingers to the thumb; and in breadth one handfull; in the inside, let it be round and plain, lest the Coals cleave unto it; from whence let it a little decline to the border thereof; and let there be holes left underneath*
four

four fingers broad, and let every hole of the Furnace be supplied with a Copper Cauldron to contain the Water. Afterwards, take good and hard Coals, which you shall break in Gobbers about the bigness of a Walnut; with these fill the long Furnace; which then is to be stopped up, that they may not burn out. And afterwards, let some Coals be kindled to the holes below: if the Fire be too great, lay a stone before it; if too little, stir the Coals with an Iron-instrument, that they may be pierced with the Air, and the Heat may be increased. This way you may keep your Fire, according to the true Exigency of Nature; neither too excessive, nor too small; but most fit and apt for the motion of the Matter: this is compared to the Firmament. There is also in this place another Firmament, to wit, the Matter contained in the Glais; after which followeth the form of the World. Therefore the Furnace is to be placed as the Sun in the great World, which giveth Light, Life and Heat to the universal Furnace, and all Instruments, and to all other things whatsoever concluded under it.

Chap.

CHAP. II.

Of the Conjunction of the Male with the Female.

HAVING now treated of the Furnace and the Fire wherein the Tinctures are to be prepared, now we intend largely to write how the Man and Woman do agree, and how they are joyned together: that is to say, after this manner: Take the *Mercury* of the Philosophers, prepared and mundified in its highest degree; this resolve with his Wife, to wit, with quick *Mercury*; as the Woman receiveth the Man, and as the Man cleaveth to the Woman: and even as a Man loveth his Wife, and the Woman loveth her Husband, so do the Philosophers *Mercury* and the quick *Mercury*, prosecute the greatest love, and are moved by Nature with a great affection towards us: So therefore the one and the other *Mercuries* are conjoyned each to other, and one with another, even as the Man with the Woman, and she with him, according to their bodies, that there is no difference between them; and they are congruent in their strength and proprieties, save onely, that the Man is firm and fixed, but the Woman is volatile in the Fire. And for this Cause, the Woman is united to the Man, so that she receiveth the Man, and he fixeth and fastneth her firm and constant in any balance; as it followeth, They are both to be so close luted

lured and covered, that the Woman may not evaporate or breath out, otherwise the whole Work will come to nothing.

CHAP. III.

Of the Copulation of the Male and Female.

When you have placed the Man and the Wife in the Matrimonial Bed; if you would that he may operate upon her, so that she may bring forth, it is necessary, and must be, that the Man have his operation upon the Woman, so that the seed of the Woman may be coagulated and joyned together into a Mass, by the seed of the Man; otherwise it produceth no Fruit.

CHAP. IV.

Of the Philosophical conjunction of the Man and Woman.

Afterwards if you perceive the Woman to be of a black colour, then certainly be assured that she hath conceived, and is made pregnant: and when the seed of the Woman embraceth the seed of the Man, this is the first Signe and Key of this whole Art; therefore be care-

careful continually to preserve the natural Heat, and the blackness will appear, and be dispersed and consumed away by the natural Heat; as one Worm eateth and devoureth another, and continueth consuming so long, until there be no more blackness left.

CHAP. V.

Of the black Colour.

The blackness manifestly appearing, then know, that the Woman is pregnant; but when the Peacocks Tail begins to appear, that is, when many various colours will appear in the Glass, it sheweth the working of the Philosophers Mercury upon the vulgar Mercury, and stretcheth out her Wings until she hath overcome it. Therefore when the driness operates upon the moisture, these Colours do appear.

CHAP. VI.

Of the Buds springing and appearing in the Glass.

When you perceive these various Colours, then be constant in your work, continuing the Fire, until the Colour of the Peacock's Tail be fully consumed, and until the Matter of the

the *Moon* appear white and candid as Snow, and that the Vessel hath brought it to the very degree of its perfection. Then at last break a little piece thereof, and put it on a Copper-plate in the Fire; if it remain constant and firm, and keep its Tincture, it is then brought to the most perfect substance of *Luna*. This King hath strength and power, not onely to transmute and change all metals; but also to cure all diseases and infirmities. This King is laudable, and adorned with many vertues, and with so great power, that he can transmute and change *Venus*, *Mars*, *Jupiter*, *Saturn*, and *Mercury*, into the most constant *Luna*, to every touch-stone; and also frees and delivers the bodies of men from infinite diseases, as from Fevours, Feebleness, Leprosie, the French disease, or *Morbus Gallicus*, and from a great many other infirmities and diseases; which no Herbs, Roots, or the like Medicines can possibly Cure, or take away. Whosoever maketh daily use of this Medicine, shall attain to, and preserve himself in a sound and perfect long life.

CHAP. VII.
Of the red Colour.

After this King is indued with a perfect whiteness, the Fire is constantly to be continued, until the whiteness begins to take a yellow Colour; which Colour follows next after the whiteness: for by how much the longer the Heat worketh upon the white and dry
Mat-

Matter, the more Yellow and Saffron-like groweth the Colour, until it come to perfect redness, which by degrees the Fire worketh to the highest degree of the red Colour; then is the substance of Gold prepared, and there is born an oriental King, sitting in his Throne, and ruling over all the Princes of the World.

CHAP. VIII.

Of the augmentation or multiplication hereof.

THe multiplication of this Matter is to be after this manner, to wit, let it be resolved into its moisture, and then put the Fire to it, to the height as at first, and it will work upon its moisture oftner then before, and change the same into its own substance, turning the whole quantity of the matter into the substance it self: wherefore the Treasures of the Earth are unspeakable, the world cannot compare unto them; witness *Augurellus*.

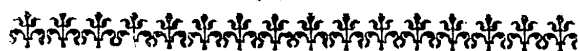
The Conclusion.

This secret was kept by the most ancient Fathers amongst their most occult and hidden secrets; who kept the same, lest it should come to the hands of wicked men, who might thereby be inabled the better, and more fully to accomplish their wickedness and evil ends. We therefore do require you whosoever shall attain to this gift of God, that you will imitate the Fathers, and secretly

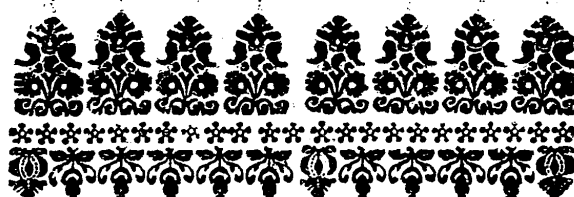
cretly use and preserve this divine Mystery : for if you tread it under your feet, or cast Pearls before swine ; you shall receive a great judgement from God the great Judge and Revenger of all things.

But unto those whom God by his singular and special Grace , hath given abstinency from all vices, this Art shall be more fully revealed then to any other ; for with one such man shall more wisdom be found, then among a thousand sons of the world, by whom this Art shall never be found out.

Whosoever shall finde out this secret, and attain to this gift of God , let him praise the most high God, the Father, Son, and Holy Ghost ; the Grace of God let him onely implore, that he may use the same to his glory , and the profit of his Neighbour. This the merciful God grant to be done, through Jesus Christ his onely Son our Lord, *Amen.*



The



Theophrastus Paracelsus
OF
OCCULT PHILOSOPHY.

The Prologue.

IN this ensuing booke we do intend to treat of the greatest and most occult secrets of Philosophy, and of all those things which do appertain to Magicke, Nigromancy, Necromancy, Pyromancy, Hydromancy, and Geomancy : Clearly and fully demonstrating

ting and setting forth every thing that may be investigated, effected and brought to pass thereby: this Philosophy in the practice thereof is much abused, by Ceremonies and other abuses; and hitherto the foundation thereof hath been built falsely upon the sand; whereby the whole Artifice and instruments thereof are overthrowne with the least winde, and sometimes the Artificers themselves, especially the Nigromancers, are taken away out of the very middest thereof, with the windes, that is, with the Spirits, and are vanquished, overcome and carryed away. It is therefore necessary that the foundation of these and of all other Arts be laid in the holy Scriptures, upon the doctrine and faith of Christ; which is the most firme and sure foundation, and the chiefe corner-stone, whereupon the three principal points of this Philosophy are grounded. The first is prayer, whereunto agrees this word of holy Scripture, *Ask, seeke, and knocke*, &c. By which we are to seeke unto God, and faithfully believe his promises; and doing this with a pure heart and minde, it shall be given unto us, and we shall finde what we seeke after: and those

those things which before remained occult and secret, shall be made open and manifested unto us. The second thing founded therein, is faith, which is able to remove Mountains into the Sea: for unto the faithful all things are possible, as Christ hath spoken. The third point is founded in our imagination, which afterward is kindled in our hearts, and then aptly agreeth and concordeth with the faith aforesaid.

Therefore all Ceremonies, Conjurations, Consecrations, and such like vanities are to be rejected and cast away, with all vain foundations, & the true corner-stone is the foundation that is onely to be embraced in our hearts, that is, every thing which proceedeth and springeth from the holy Scriptures, the light of nature, and fountain of truth: we will write therefore in most brieife and plain words, the most occult and secret things, which neither *Cornelius Agrippa* nor *Peter de Abano*, much less *Tristremius*, never understood or wrote of. Neither let any one raise scandall upon this my writing of Philosophy, but first rather let him well peruse and ponder every word; and then

it will appeare from whom I speake, and whether I have this knowledge from the Devil, or from the experience of the pure light of nature.



Theo-



Theophrastus Paracelsus
OF
Occult PHILOSOPHY.

CHAP. I.

Of Consecrations.



Seeing God the greatest of all good did in the beginning of the Creation of the World, plentifully and abundantly bleis and sanctifie all things which are therein; both Places, Instruments, and all Creatures, that have their being upon the Earth; There is no need of other Blessings and Consecrations; for he is Holiness himself: wherefore all things that he ordained and made, are also consecrated by and through him. Therefore no humane things do need any more or other Con-

secrations; but may better, nay best of all, be without them, especially such as setting Crosses in the way, Crosses, Circles, Swords, Vestures, Candles or Lights, Waters, Oyls, Fire, Fumigations, Characters, Writings, Books, Pentacles, Seals of *Solomon*, Crowns, Scepters, Girdles, Rings, &c. and many other things of the like-kind, which the Ceremonious Nigromancers do use against the Pnantick Spirits, as if they could not be compelled and bound by any other means; whereas Faith is the chief and principal Foundation against them.

As often as the Ceremonial Nigromancers say, that this is consecrated and blessed, or that many Masses are celebrated thereupon. Wherefore they all say, that they are of power against the devil and the malignant Spirits, who are terrified with fear and dread thereof, and flie there-from, &c. and dare not come neer it.

O you very arch-Fools, and ignorant men of no worth! even unworthy of the name of men, who do give Faith and credit to such monstrous and palpable lyes, when you see notwithstanding examples thereof before your eyes; when so much lightning falls upon the Temples, that it burns and destroyes the Altars; which chiefly happens by the Tempests raised with Inchantments; also, when the Devil and the malignant Spirits are seen to raig about these places, and are heard by the Magitians what they speak. Therefore Negromancy with all its Ceremonies, is absolute wickedness, a Viper used amongst Juglers, a wicked work, which blindeth the eyes
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of the spectators, deceiving them of their Money; but in truth is not to be esteemed worth a half-penny, scarce a straw or rush: wherefore are not to be induced or made use of herein; as *Judens Solomon* in his book hath written, which the Nigromancers call, The Key of *Solomon*. For God would not have them to be used; but hath given another thing instead thereof, to wit, Faith; which perfectly consecrateth all things. Nevertheless, I would not have all Consecrations to be rejected, but onely those Ceremonies, which are assumed to be used against the phantastick and malignant Spirits. But I do not desire, that any thing should be derogated from those Magical Ceremonies and Operations, which are made for Physical uses: neither, especially the Consecrations in Matrimony, and in the Sacraments of Baptism, and the Lord's Supper, which are to be kept and observed by us in the highest esteem and reverence alwayes, unto the last day. For at that time we are all perfectly consecrated, and sanctified, and clarified with a heavenly body.

CHAP. II.

Of Conjurations.

BEfore we come to treat of Conjurations, whence they proceed, and what is the foundation of them; It is first necessary to declare, who invented them, who used them, and what hath been brought to pass by them; and how more and more they came to be abused. Know therefore, that they had their original Spring and fountain from Babylon; and there did mightily increase and flourish: afterwards it came into Egypt, and from thence to the Israelites; and last of all, to us Christians. Amongst the Nigromancers it is very familiar, and held in great esteeme, so that in their rude and ignorant understandings, they all attribute more efficacy, power and vertue thereunto, then unto prayer and faith. This foundation, which is drawne onely from their opinions, is to be condemned, so that no man almost ought to remain therein; but they all Justly deserve to be punished by the Magistrate who persist therein. Although Conjurations may be able to effect some things in themselves, nevertheless they are not to be usurped by any Magician or wise man, because they are contrary even to God himself, and to his word and commandments, and also to the light of nature: For nothing of truth can be

be forced or drawn from the Spirits thereby: although they are sometimes forced to appear in their greatest and Magnificent pompe, and with terrible pride and haughtiness, nevertheless they are not bound or overcome by this Conjurati^on; for that can onely be done by faith alone.

I say, those kinde of Nigromancers who desire to perform and effect all things by their Conjurations, so as to compel, binde, afflic^t and Torment the Spirits, forcing to do what they will have them, are most like and fitly to be compared to thieves and Robbers, that lurk in woods and places to Rob and murder; who can kill and steale so long, and so far forth as God shall permit them, but no longer: But when the time and hour comes, that their villanies and wickedness shall be made manifest; then not one of the most subtil and craftiest of them can escape: whereby it comes to pass, that one for Robbery receives his death, another is accused, and at last comes under the power of the hangman, who renders him a reward according to the desert of his workes: No otherwise are we to judge of such thieves who breake houses and steal so long, till at last they perish at the gallows. So likewise doth the Nigromancer call and invoke Spirits, conjure and afflict them with punishments and Martyrdomes, so long as he shall be permitted by the Lord God; but not without the curse of God: and when the time and hour of his punishment is come, then as the Proverbe is, he receiveth his fruits: he erred in his Conjurations,

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not drawing his Circle as he ought, out of the will and power of the Spirits, which they often say unto him: To wit, thou hast erred in Conjuring, or thou hast not rightly drawn the Circle, thou hast not Chastised and prepared thy self enough; or that thy Seale and Pentacles are false: wherefore thou receivest this punishment: so thy debts are paid thee in ready money, a long time reserved for thee; and which long since thou oughtest to have had: so he deservedly receiveth his reward from the Spirits, who leave some notable eminent marke remaining upon him; or mayme him in some limbe or member, if not quite breake his necke: and by this he becomes his own executioner.

Therefore let these Ceremonious Nigromancers take heed and looke what they do; let them set this chapter as a looking-Glass before them, lest by their own frivolous and wicked operation they themselves become the servants of the Spirits, and suffer them to rule over them, and be their own executioners: Which being done, the Spirits will not suffer themselves any longer to be forced or compelled by these servants; neither will they do what they will, but now the servants shall be forced to yeeld obedience to the Spirits, who are become their Lords. The hang-man also doth the like, he hearkneth not to him that is to be scourged, neither will he shew any mercy or favor at the prayer of him that is condemned; but he executeth the command of his Master, and what appertains unto his office.

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Even so also the Malignant Spirits are the hang-men and executioners of God, who can execute nothing without the commission of their Magistrate, that is, of the divine Majesty.

I say therefore that all Conjurations are against God, and are contrary to his word, the divine law, and the light of nature; which are prohibited to be used not onely to Spirits alone, but also such as are directed to herbs, stones and such-like, and especially those which are made against men; it becometh not us to act like the Heathens, who when they were not able to use men after their own wills, and could not force and compel them, they did Conjure them (as by many examples it is found in the Scriptures) so that they were forced and compelled to execute and act such things as were contrary to their wills and nature. Woe therefore to such wicked Knaves, and to all them whosoever imitate them: how great wickedness do they commit? And what grievous Plagues will come to them at the last, and what fearful and horrible accusations shall they heare the Devil make against them before the wrath of God? If afterwards it were lawful for them to signifie to such kinde of men, their misery which they endure, they who do such things, many thousands of them would be brought to repentance.

Chap.

CHAP. III.

Of Characters.

WE are not to give credit also, neither to Characters nor Words; for the Poets and Nigromancers do also much exercise themselves in them, and do fill their Conjuring-Books full of them, which they raise out of their own imaginations, meerly and rashly, without any Foundation, and do feign them against all Truth; whenas many thousands of them are not worth a nut-shell. But in the mean time I will be silent in their Characters, which they draw in Paper & Parchment, which are uselessly blotted with such trifles. It was a custome amongst those kinde of men, which amongst some is hardly left to this day, That by imposing these Characters upon these men, they drew them to admiration of themselves with these Characters, and speaking such words as are wonderful to me, and which were never heard of; yet they say, they are found out and devised by themselves. Wherefore it is chiefly necessary to have perfect knowledge, to discern these Letters, Words and Characters.

There are many such-kinde of words found amongst them, which have no affinity at all with the Idioms of the Latine, Greek, or Hebrew Tongues, neither with any other; which cannot possibly be interpreted by any man, nor rendred into

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into any other Tongue. Therefore I speak not without cause, and say, That we are not to credit all Letters, Characters or Words, but to keep to those onely which are true, and have been often proved, and taken out of the Foundation of Truth.

That we may come to these, and declare what Words or Characters are just and true; we shall onely in the first place detect and unfold two: although there may be found many other, yet nevertheless, these are most especially and principally to be accounted and esteemed of, before all other Characters, Pentacles, and Seals: note the delineation of them, which is thus:

Two Triangular Figures, cutting one another thorow with a cross, are so painted or engraven, that they do include and divide themselves into seven spaces within, and do make six corners outwardly, wherein are written six wonderful Letters of the great Name of God; to wit, *Adonay*, according to their true order. This is one of those Characters whereof we have spoken.

There is another which excelleth the former in power and virtue, and this hath three Hooks cutting one another through by a cross, and are so delineated, that by their mutual intersection they include six spaces, and outwardly five angles, wherein are written five syllables of the supreme name of God; to wit, *Tetragrammaton*, also according to their true order.

I would have put down the Figures themselves; but because you may happily finde them in many other

other

other places and Books, I have the rather omitted them.

By these two Characters some of the *Israelites* and Nigromancers of *Judea*, obtained many things; and they are now esteemed of great price amongst very many, and held as great secrets: for they are of so great virtue and power, that whatsoever is possible to be done by Characters and Words, the same may be effected by them or one of them. I would gladly know, where and in what place in all the Books of the Nigromancers may be found any other, wherein there is made the like against the malignant Spirits, Devils, & Inchantments of the Magicians, by all the deceits and devices of the Sorcerers. For they do deliver him that is already enchanted either in his minde or understanding, so that he is forced or compelled to act any thing against his own natural will or nature; or if he suffer any loss or hurt in his body, by the administration of theie, made in their just and due time and hour, and being taken in his mouth with a Wafer, Pancake, or such-like thing, in four and twenty hours he shall be free from the Inchantment.

There are also many other thing which are helpful in such cases; as those which shall be by me laid down hereafter, when I come to speak of Tempests, and the Seasons.

Briefly, these Characters are of so great force and power, that if the Nigromancers did but know and believe their power and and virtue, they would forthwith reject and cast away all other things, even all their other Characters, Words,

Words, Names, Signs, Figures, Pentacles, consecrated Seals of *Solomon*, Crowns, Scepters, Rings, Girdles, and such-like Ceremonies whatsoever, and wherein hitherto they have reposed any hope, thinking by them to secure themselves from their dangerous experiments and operations, when they would invoke, conjure, or think to compel and force the Spirits. Truly those which we have spoken of, are the true Pentacles to be had and used against all unclean Spirits, which they do all fear, even they which wander in the Elements. Nevertheless, Faith doth strengthen and confirm all these things.

But some may carpingly object, although undeservingly, and say, That I break the third Commandment of God, of the first Table of *Moses*, wherein it is forbidden of the Lord God, for any one to take his name in vain. But who amongst any wise men, can be able to say, That I have done this; or, that I have herein offended God? whenas I use not this for that purpose, nor after the same manner, as the Nigromancers and Inchanters; but onely for the extreame necessity and help of men, and in those diseases and infirmities wherein no Medicines, no *Aurum potabile*, nor quintessence of Gold, neither Antimony, nor no such secret can help them, although they are of very great virtue and efficacy.

It becometh a Physician to know the original cause of all diseases, that he may know which proceeds from evil meat or drink, as from Apples, Herbs, and other fruits of the Earth: and it is ex-

is expedient for him to know the secrets of Herbs and Roots, &c. whereby the disease may be cured. But if it happen under the cause of Minerals, such diseases are to be expelled by the secrets of those Metals; which the secrets of Herbs and Roots do not admit of, and have not power to do.

In like manner, if diseases do proceed from the influences of Heaven, neither of the secrets aforesaid, are able to profit any thing in the cure thereof, but it must be expelled by Astronomy and the heavenly influences, as it is written of *Pariscaria*.

Lastly, if any disease or grief happen or be inflicted upon any man in a supernatural manner, by Inchantment or some Magical Sorceries, none of those three remedies aforespoken of, will help them; but there must be a Magical remedy whereby it may be expelled, as we have before delivered.

Many men who have in this kinde been made miserable through enchantments, have also hitherto been forsaken and cast off by the Ignorant Physicians; because these things hitherto were hidden unto them: And if they chance to be told them of others, they will answer, that if they should use them, they should act against God, and take his name in vain; and that this which I have done hath no truth in it. But if I should use these things to the hurt or prejudice of man, I should Blaspheme against God; or if I should Conjure any Spirits, man, herbe, roote or stone, &c. by his name, it might then justly be

be said that I did take his name in vain, and offend God; but not before. Let the Divines themselves also, and the Sophisters speake what they list to these things, the thing which I speake will not be found contrary to the truth, although herein their opinions may be very contrary unto me: they will call me Inchanter, Nigromancer, and a contemner of the Commandments of God, which Calumnies and reproches I do not at all care for: for it will be most certainly made manifest, that their exceptions against me, will appeare no otherwise then those of the *Jews* and *Pharisees* who carped against Christ, because he healed the sicke on the Sabbath day: For they said unto him, that Christ had broke the Sabbath and the commandment of God: the like they did with *David* when he was forced and oppressed, and did eat the shew-bread; But amongst these fault-finders and slanderers, how or what shall be done that will please them all? But the Ignorant will not cease to talke until the beasts or stones can teach them, which we must expect will be a long time, and then they will hold their peace.

CHAP. IV.

Of Spiritual visions, appearing in dreames.

THere is a twofold kinde of visions that do appeare in dreames, that is to say, natural
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and supernatural; but various kindes of apparitions and visions there are, which do appeare in sleepe and dreames, of which in this place it is unnecessary to make any mention, because they do most usually happen, either by reason of sorrowfulness, or some trouble and perturbation of the minde, uncleanness of the blood, Cogitations that is, operations of the minde and understanding, and occupations thereof about multiplicity of busines and dealings; that men are employed and conversant in; as gamesters, of the dice and chards, of great gain or loss; Souldiers do dreame of warlike affaires, as of their gunnes, pieces of Ordnance, Powder, Armes, and all manner of weapons and instruments of war; of victory or overthrowes: the Sons of Bacchus, and great drinkers, of good wine and great cups, which they seeme to swallow; and of such other things filling the belly: Pyrates dream of their spoyles and preyes, and what gain they have met with: Robbers, of Manslaughters; theeves, of theft; and fornicators, of their whores. All these phantasies and visions the Spirit of the night produceth and bringeth unto them, whereby he playeth with them in the night, and deludeth and tempteth them: Such things are kindled in the blood, (*alias*) the understanding, and begetteth such a fire, which cannot easily be extinguished, which for the most part may be seen in the venereous family.

Many wonderful Arts and Sciences also have seemed to be made appeare to Artists in their dreams; the reason whereof hath been, because they

they have always had an ardent affection to those Arts: so powerful an imagination thereof, hath for the most part followed the same, that they have supposed in their dreames, that some Philosopher hath taught them these Arts: this oftentimes happeneth, but the greatest part perisheth in oblivion: some rising early in the morning, say, This night a wonderful dreame appeared to me, even as that Mercury, or this or that Philosopher corporally appeared unto me in a dreame, who taught me this or that Art; but it is fallen out of my memory, so that I cannot remember any more thereof. To whom any such thing hath happened, he ought not to go forth out of his chamber, nor speak with any man, but to remain alone and fast, untill he call to remembrance that which he had forgotten. And thus much is sufficient to be spoken concerning natural dreams, and visions appearing in the night in dreames of what belongeth thereunto: But for the conclusion of such kinde of visions, one thing is yet to be declared; that amongst all those dreams that do rejoyce our Spirit, grieve us, or cause sorrow, commonly that which is the contrary cometh to pass: wherefore such like kinde of visions are not alwayes to be credited.

But the other dreames which are supernatural, are most certain Ambassadors, and true Legats & messengers sent unto us from God, which are nothing else but Angels and Good Spirits, who sometimes do appeare to us in our greatest necessities: Even as it happened to the three wise men when they had come a great Journey

o seeke the young infant ; after they had found him, they would have returned to *Herod*, to tell him where the child was, and how they found him : but the Angel of the Lord appeared unto them in a dreame, saying, *Do not return to him, but return into your own Country another way.* For God knew the false heart of *Herod*, from which he spoke, wherefore he would not suffer his will to be performed. The like dreame happened to *Joseph* and *Jacob*, when he would go into *Egypt* : the same in like manner happened to *Ananias*, *Cornelius*, and many others ; all whose dreams are supernatural : such dreams do sometimes also happen to men in our times, but they are nothing esteemed, yet nevertheless they are not fallacious. We are likewise to know that these kinde of visions may be obtained by us by prayer from our Lord God, in our greatest necessities, so that our prayers be made with a sincere heart, and with a true and undoubted faith, then he will at length send his Angel unto us, who will appeare unto us, and spiritually admonish, teach, and promise us.

Balaam was most expert in these kinde of visions : for every night, as often as he would, he could obtain a vision of this kinde : yet the Scripture hath given him an obscure name, to wit, an Inchanter : it is not expedient to make any difference, for the Scripture observeth no difference herein, but calleth all them Inchanters who have experience and knowledge in the vertues of natural things ; nevertheless, great discretion is to be used in these things ; God would have

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us to walke in simplicity, as the Apostles did, and not to search too deeply into such high, abstruse, and secret things above nature ; that we fall not into the abuse thereof, and therewith hurt our neighbour : and so come into condemnation both of body and soule. They are not therefore all Inchanters which the Scripture calleth so : for then it would follow that those three wise men of the *East*, should be Arch-Inchanters ; when as in all Arts, especially in such as were supernatural, they excelled all others before their time : therefore that the Scriptures do not call them Inchanters, but wise men ; what else can be gathered from them, but that they did in no wise abuse their Arts and occult wisdom ? For Magicke is such an Art and science which demonstrateth and declareth the power and viture thereof by faith : nevertheless Inchantments may spring from thence, to wit, when it is used abusively ; and before, it cannot be called an Inchantment.

But that I may speake more largely of visions in dreams ; it is to be known, that some have been so spiritually lifted up to God in a dream, that they have seen his glory and the joy of the elect, and the punishment of the damned ; which they could never afterwards forget, but have carryed the same in their hearts and mindes until the end of their life ; It is possible, I say, for us to see all these things in a spiritual manner : when we seeke for and implore the mercy of God, with a true faith and prayer, we may behold all the Mytteries of God very well, as *Esaias* & *John* : These kinde

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of visions are certain and true; to which more faith is to be given, then to all the precepts in Nigromancy by looking-Glasses, Christsals, Beryls, nailes of the fingers, stones, waters, and the like; for all these are false and fallacious; and although such Spirits do sometime speake in such appearances, and answer, and do assert the same with an hundred Oaths, with erection of the fingers; yet we are not alway to give faith or credit unto them, unless perchance it be done out of the special command of God: otherwise they cannot possibly speake truth of all visions, which we have spoken of; those Prophecies do come from a true original, which do agree with all the Prophets. From whence had the Prophets their wildome and knowledge, and from whence were those Mysteries of God revealed unto them, by which they had those Spiritual and supernatural visions in dreams? It is necessary therefore, in the first place, to the finde out the true foundation thereof, and to lay the same upon the right stone, which is the word of God and his promises; and to pray daily unto God; whereby it shall come to pass that he will give us all things which he hath promised in his word.

There is also another vision belonging to dreams, which we may take from them that are dead; and do appear spiritually unto us in dreams, although they have been dead fifty or an hundred years: this is very much to be taken into consideration; for many have undertaken to treat thereof, which for their too much probability, (which we endeavour to avoid) we will pass

pass them by, reserving them to their place: Nevertheless this I will declare, (*viz.*) Where it happeneth that one of these Gholts do appeare, it is most necessary diligently to note and marke what he sheweth unto us, what he speaketh with us about, or doth spiritually Negotiate; and not alway to account thereof as fables: For if it were possible for a man to retaine the same reason sleeping, which he hath waking, that he could aske and enquire of such a Spirit, he should know the truth from him, about all his desires whatsoever: But it's not needful to speake any more largely in this place concerning this thing.

Of Persons and Spirits wandring under the Earth.

Under the Earth do wander half-men, which possesse all temporal things, which they want or are delighted with; they are Vulgarly called *Gnomi*, or Inhabiters of the Mountains: but by their proper name, they are called *Sylphes* or *Pigmies*: They are not Spirits, as others are, but are compared unto them, for the Similitude of their Arts and Industry, which are common to them with the Spirits: they have flesh and blood as men, which no real Spirit hath: as Christ spoke unto his Disciples, when he came amongst them, when the doores were shut, and they were afraid, saying, *Feele me, and touch me, for a Spirit hath*

hath not flesh and blood nor bones, as I have: By this he himself hath taught us, that a Spirit hath no true body that can be touched; nor bones, nor flesh, nor blood, but existeth in its own essence of winde or Aire. But of this we have briefly spoken enough; But to return to the earthly *Pigmies* or halfe-men, we are to know that these are not to be reputed Spirits, but like to Spirits; but if they are or shall be called Spirits, they ought to be called earthly Spirits, because they have their Chaos and habitation under the earth, and not in the winde and Aire, as the other Spirits have.

Many terrene earthly Spirits are found, seen, and heard to be in such places, wherein great treasures, and mighty store of wealth and Riches are hid; and also under those Mountains, where there is plenty of Gold and Silver; with which things they are delighted, and do take the care and custody thereof, and not willingly do they part from it.

Such as digge Metals have the best knowledge of these Spirits, for they are most troubled with them, and do vex them, and much persecute them with blowes and stripes: sometimes also they do afford benefits unto them, admonishing them, and warning them of death: as when they are heard once, twice, thrice or oftener to Knock and strike in the same place, it signifies the death of him that diggeth or laboureth in that place; either he is buried up by the fall of the Mountain, or dyeth by some such occasion: this is certainly experienced by them that do digge in Mines.

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These Spirits are worst against those who do not appear to be Devils, and chiefly against those which they hate: but between these Spirits and the Devil, there is a great difference; because he dyeth not, but these perish after they have lived a long life, otherwise they might be called Spirits for this reason: but that which hath flesh and blood, is obnoxious to death, and ought once to die. There is another thing which we shall more largely declare from the common proverb, whereby it is reported that the Devil aboundeth in Riches, and possesseth much wealth, money, gold, and silver; and to have all treasures hidden in the earth under his power, and to give out of them what he will, to them that make any Covenant with him. And from hence that common saying tooke its beginning, that the Devil for this very cause giveth not onely Riches plentifully, and every thing that he desireth, gold or silver to any one that prescribeth himself unto him, & giveth up himself solely to be his, so as to renounce and forget his Creator. But I say that all these things are lyes and fained fables, without any foundation or ground; which ought to be rejected of every discreet and wise man: For the devil is the poorest of all creatures, so that there is no creature so miserable & poore, above or under the earth, or in all the other Elements. Neither hath he any money, nor Riches, nor any power over them; how then can he give to this or that person, that which he possesseth not? But he is infinitely skilful and cunning in Arts; and hath power to give and to reach them to those he

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favoreth, and that he can wrest away and delude with his deceit: he hath no money, neither gold nor silver can he give to any one; neither doth he ever take or require any bonds or obligations from men sealed with their blood, or any other compact or Covenant. But there are other Spirits which do such things, such as are the *Sylphes*, or *Pygmies*, which although they are persons that are little by nature, yet they can appear to men as they will, great, or little; faire, deformed; rich or poore: they are not defective nor wanting of knowledge in all kinde of Arts that are or can be found out in all the light of nature; but they have them, and contain the knowledge of them all within themselves: they have enough of gold and silver, and the mines of all Metals under their power and custody. In old times many of them have been found and heard amongst men, but now they cease; but no man hitherto hath known, or could give a reason of their severing and separation, seeing they have alwayes been esteemed to be Immortal creatures; because no man could certainly be able to know or finde out their death, or could consider any cause of their absence: neither could any man for a long time be able to know what they now are, or whence they proceeded, or whither they wander, or what gift or office they have. Many do suppose that where they bring any benefits or good to men, that they are Angels, or good and familiar Spirits, sent to those men from God, and are afterwards by him taken from them, by reason of the greatness of their sins: for oftentimes

times they bring to men very many good offices and benefits, and do undertake and sustaine many hard labours for them.

Others believe that they will not be seen by us, because that when a man seeth them, he cryeth out; so that they vanish away, and will not appear any more.

Many that do see or hear these Spirits, suppose that they are the Spirits and soules of men that have come to an evil death, so that they have either desperately drowned or hanged themselves, or killed themselves some other wayes; and departing from God their Saviour, have given themselves to the devil: and for that cause, do wander about, and are reserved by the devil unto the day of the last Judgement.

There have been some who have supposed that they are vaine Phantasies, and that they have fore-shown and presaged much good fortune to those places wherein they have been seen or heard; which many times also hath so happened and come to pass: but for the most part, faith effecteth it; for of their own nature, they do not bring any fortune, unless God compelleth them or our faith. And on the contrary, they are not able to cause any misfortune, unless it be by the permission of God.

And many do thinke that they are the Incantments of the Magicians.

There are others who having seen and heard them about treasures, have judged that they are the Spirits of men, who have hid treasures in that place, and ought to remain there until the the
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Last Judgement, or untill their custody thereof is found out ; and this opinion they receive from the words of Christ, where he saith, Where your treasure is, there will your hearts be also. But I do not see any reason why they should understand the heart for the Spirit, but that there is much difference between them ; wherefore I say that all the Judgements which are spoken of before, are but false opinions, when as these are to be understood to be halfe-men, that bear rule and wander in the four Elements; and in the first and pristine times of nature, they have been taken and worshipped in stead of God : These are they of whom God Almighty admonisheth us in that Commandment of the first Table, saying, that we shall not have any other Gods but him, neither in the waters (where the *Nymphs* are understood) nor under the Earth, (by which he meaneth *Sylphes* or *Pygmies*) For the Lord our God is a jealous God, and for such an offence punisheth the sins of the Fathers upon the Children unto the third and fourth generation.

The Mountain of *Venus* in *Italy*, was much possessed with these Spirits: for *Venus* her self was a *Nymph*, and that Mountain was by a comparison as her Kingdome and *Paradise*: But she is dead, whereby her Kingdome ceaseth to be: but where or in what place is there any mention heard to be made of them, as in former time, when *Danbanferus*, and many others entred in unto them? Neither did they Invent these fables: they were of such a nature and condition, that they loved all men that loved them;
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and hated them that hated them: wherefore they gave Arts and Riches in abundance, to them who prescribed and bound themselves to them; and they know both our minds and thoughts, whereby it comes to pass, that they are easily moved by us to come to us. I do not say this, that I would give this Counsel to any one, but that the true ground and foundation thereof might be known, and the true difference which is between the devil and these *Semi-homines*. The devil hath not any body, unless he take any thing to himself from the four Elements; for he hath neither flesh nor blood: he remaineth perpetual, not subject to any infirmities or a finite death; wherefore he dieth not, but the *Pygmies* do: nevertheless they are both subject to a natural and everlasting death, and are both deprived of everlasting life: wherefore whosoever giveth or subscribeth himself unto them, the same event happeneth unto him as to them: Let every one therefore have a special care unto himself, and consider well what he doth, before he subscribeth himself; for he suddenly doth that whereby he shall alwayes be compelled to be obedient unto them, and to fulfill all their commands; And if he shall chance to be disobedient unto them, or anger them, they very much impair, or totally destroy and take away his life: there have been found many examples of this kinde, to wit, sometimes men have been found dead, their neckes turned about, or otherwise miserably handled: where any such thing hath happened, it hath hitherto commonly been said,
that

that the Devil hath done this for this cause, either that the man hath not kept his promise and compact with him, or that the time which he covenanted and subscribed himself unto him for, is expired; and that now he receiveth his last reward. But these opinions do not proceed from the fountaine of truth: for the office of the Devil containeth no such thing in his power, but rather he suggesteth unto men, evil thoughts and Cogitations, whereby he draweth them away from obeying the will and commandments of God; by which means he maketh them to be the greatest sinners, and to forget and deny God their Creator: and afterwards draweth them into despaire, so that they cannot any more be able to pray unto God: wherefore the Elementary Spirits are most like unto the devil, and oftentimes they are executioners of the wrath and vengeance of God; nevertheless they do oftentimes also admonish and warne us, and do watch over us and defend us from many dangers, and sometimes do deliver some from prison, and afford to men many other helps.

Wherefore such men as are burdened and overwhelmed with grief and sorrowful Imaginations, are not to be left alone, but ought to be entertained with various and pleasant discourse, which may delight their mindes, and expel their sorrow: The Devils likewise are in these cases not idle; but as busie as those terrene Spirits, & do easily tempt such kinde of men. From hence it comes to pass, that some people, especially women in child-bed, have been so oppressed in the night in
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their sleepe, that they have thought themselves to be as it were strangled, neither could they possibly cry out, or call any helpe, but in the Morning have reported that they were Ridden by a hag: And they are still accounted to be witches, or Inchanters that do this; whereas their bodies cannot possibly enter into the chambers, where the doores and Windowes are shut; but the *Sylphes* and *Nymphes* easily can.

O thou of little faith! as doubtful as *Peter*, who sufferest thy self to be tossed with every winde, and art easily drowned: thou thy self art the cause hereof, by reason of thy little, dubious, and weake faith; also thy evil thoughts do draw thee unto this: Thou hast also in thy self a secret Magnes that attracteth every like. This is the Celestial Load-stone above all others, which attracteth Iron and steel, above the Quintessence and starry Magnes, which maketh the dejected and hidden Iron to appear: for the Celestial Magnes is of such power and virtue, that from the distance of a hundred thousand miles, even from any place whatsoever, from the four Elements, he attracteth the Iron to himself, when he passeth into his own exaltation. But this we shall make more largely to appear, in two excellent examples following.

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Of the Imagination, and how the same cometh into it's exaltation.

WHat powerful operation the Imagination hath, and how the same cometh to its hight and exaltation, may be seen by an example taken from experience in the time of pestilence, where in the Imagination poysoneth more then any infected Aire; and against which, no Antidote, neither of Mithridate nor Treacle, nor any such preservative, can exhibit any helpe; unless that such an Imagination do pass away and be forgotten, nothing else will helpe. So quick and swift a Runner and Messenger is the Imagination, that it doth not onely fly out of one house into another, out of one streete into another, but also most swiftly passeth from one City and Country into another; so that by the Imagination onely of one person, the Pestilence may come into some whole City or Country, and kill many thousands of men: as may be understood by this example. Put case there were two brethren dearly loving one another, and one of them lives in *France* and the other travels into *Italy*, who is taken away by the Pestilence in the middle way, and newes should be brought to the brother living in *France*, that his brother in *Italy* was dead of the Plague; at which he being affrighted, it pierceth through his Skin, into his Imagination, so that he cannot forget it; and it is kindled

kindled in him, and this fire doth so long reverberate and worke, as it may be seen in the tryal of Gold and Silver, which do send forth their flowers so long, until they shine bright again; which is not before they are perfectly cleare, and separated from the other impure Metals: After the same manner also the Imagination striketh backe, and worketh it self unto the highest degree, after there will be a reluctancy thereof, now it is received in a vessel in the man, as the sperme of a man is received in the Matrix of the woman, whereby the conception of the woman immediately follows. So doth the Pestilence go from one to another, so long till it spread over a whole City or Country: It is good therefore to keep far off; not because of any corrupt or infected Aire, for it infects not the Aire, (as some Ignorant people say) but that they may not see or heare the operations of the Pestilence, which may infect their mindes. But those people to whom any such newes is reported as before said, ought not to be left alone, neither must they be suffered to muse silently with themselves, whereby the Imagination may labour in their mindes; but they are to be comforted, and the Imagination is to be expelled from their mindes, by exciting them to mirth and joy: Neither let any think that I speak this as a fable, as though it should seem to be a light business; neither is the remedy so easie for oppressed Imaginations; for the Imagination is as it were pitch, which easily cleaveth and sticketh, and soone taketh fire, which being kindled, is not so easily

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extinguished: wherefore the onely remedy to resist the Pestilence in such men, is to quench and expel the force of the Imagination. This is one example wherein the power and operation of the Imagination is declared, with the exhalations thereof.

But now to speake of another example, know, that the Imagination doth not onely operate on men in time of Pestilence, and to deprive many of their lives, but also in war: how many have perished in war with the feare of the shot? the cause of whose death hath been onely their Imagination which they have had unto their death: That is, they have been so greatly overwhelmed with feare, and so terrified at every shot, that they have thought no otherwile but that they should be wounded with every dart: such men are far oftner slaine then those that are bold, who go couragiously and without feare against their enemies; they feare no shot or wound, but have a firm faith and hope of Victory beyond the other Souldiers; such are stout and true Souldiers: how many Towers, Castles, Citties and Countreyes have such warred against, and overcome and Vanquished the people thereof? But the other that are fearful, whether they be great or little, Noble or Ignoble, Knights, Earls, or others, do scarce deserve a halfe-peny to go against an enemy, much less any wages. Wherefore it becometh him that desireth to be an old Souldier, or to gain Knight-hood or any honour in war, to fix and fasten his minde and Imagination firmly upon some most excellent stout

stout Head and leader of an Army, such as *Julius Caesar*, and many amongst the *Romans* have been; and by so doing, if he know how to use this Imagination well, and be of a firm and constant minde, and as he if would attain to and accomplish all the heroick noble acts of such a man; he shall not onely attain to be an old Souldier, but shall accomplish his desires in attaining to the like honours.

This hath suddenly happened to many who have followed the procel of their Imagination, so that they have attained to great honour and Riches.

Object. But some may Object, that fortune, strength and industry hath helped them, and promoted such men; also, that some have worne herbs, rootes and stones, &c. by reason of the virtue whereof, they could not be overcome nor wounded.

Answer. I say that all these things are consorts and helpers with the Imagination, which is the chiefe and general ruler over all others; although I grant that there are many such things, which do preserve in the greatest necessity against all enemies and their Armes, so that he that wears them, could not be wounded; whereof I shall make no mention in this place, but reserve it to another. Nevertheless faith is the exaltation and confirmation of all those things: for without faith these things and all such like are wayne and void of strength.

Of treasure and Riches hid under the Earth.

WE shall declare something concerning Treasures hid under the Earth ; and shew some meanes whereby they are known and gotten. And also what things, sometimes evil, and wonderful, do happen about them.

The first thing to be treated of, shall be the signes whereby they are known, that it may be certainly made manifest, and not out of meere opinion onely.

Note that it cometh to pass, where such places are, that there do appear many Phantasies, and sometimes immoderate strange noises are heard, wherewith they that go out in the night are stricken with terror and feare ; so that sometimes they are cast into a cold sweate, and their haire of their head stands upright, which for the most part happens on the Sabbath night. Also if any lights do appear and seem to fall about those places, and there their light is extinguished and goeth out ; and sometimes there seeme to be great flashes of wind in their house whose the treasure is, and where it is hid ; and there are seene many visions and strange Phantasies : and many strange Rumors and noises are there heard. Where such things happen, they are heard and do shew themselves most commonly about the middle time of the night : And the cause of these noises and sights are, commonly
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that there is treasure hid, in or about that place, neither is there any other reason thereof to be given. Nevertheless many who have not understood these things, have had many various opinions hereof.

Some have thought that these Phantasies have been caused by the devil, or by some Inchantment ; or by some in that house who have some worke or familiarity with the Devil, or who have given or bound themselves to the devil, or have made some promise unto him, whereby it comes to pass that that wicked and malignant accuser causeth these things to be seene and heard, that they might expect the expiration of their dayes, which he doth so much desire should be fulfilled.

Others do believe, that some have been secretly died and buried there ; others do thinke that some wicked man hath died in that place, whose Spirit hath been forced to wander thereabouts : and there have been other various and sundry opinions.

But all these Judgements are vaine and false, except onely those who conclude that the occasion of the noises are, that there is treasure hid about that place ; or that sometimes when the devil hath been driven out of some body that he hath possessed, he hath been permitted to stay about that place : but where those noises are, it is a great Testimony that there is treasure hid there.

There are two kinds of treasures hid ; some that may be found, and some that cannot be gotten ;

the difference whereof is this: such is easie to be found, which containeth the Metals of Gold and silver, and are such kinde as we make, and have onely been used and handled amongst men: that kinde of treasure is not easie to be found, which is Gold and silver, that is made, coyned, and hid by the *Nymphes* and *Sylphes*; which kinde of Gold and silver doth sometimes come to be found and used amongst men, and is by the *Nymphes* suddenly again buried in the earth, and afterwards cannot easily be found and gotten again.

These things are most worthy our knowledge, especially the signes before spoken of are most diligently to be noted; because there are Magical Rods, which are deceitful, and are too easily inclinable to bend to any money that is let fall or lost.

There are other visions also which appeare in looking-glasses, Christsals, and such like things, which Nigromancers that dig treasures do use: but they are all false and deceitful; wherefore there is little credit to be given unto them.

We come now to speake of the manner of digging for treasure, how a time may be taken that we may have a happy progress in the digging, which is as followeth. First, under an influence of the *Moone* or *Saturn*, and when the *Moone* transits *Taurus*, *Capricorne* or *Virgo*, is a good time to begin to seeke or dig after treasure. Neither need you use any other Ceremonies, nor to draw any Circles, or to use any Incantments whatsoever; onely those that dig must be of a cheereful minde, free and alienated

ted from any evil thoughts or cogitations, and not to be moved, nor feare any phantasies, visions, or Imaginations of the Spirits: although they should corporally appeare, yet they are onely visions. Therefore those that dig ought to discourage, sing, and be cheereful, and not to be affrighted at any thing, but to have a good courage: And by no meanes soever let them keepe silence, as some perfidious Negromancers have taught.

Now when they come neere to the place where the Treasure is, that it is almost detected, and do heare many noises; and strange visions and horrible sights are seene, which oftentimes happens to be: It sheweth that the *Pygmies* and *Sylphes* are there, who do envy that men should have those treasures; and will not willingly part from them, especially if it be their own, or such as they brought thither. Such treasures are to be left, if the keepers thereof consent not. And although they may be gotten and taken away as a Robbery from those keepers, yet these keepers have an Art whereby they can change these treasures, in this way gained, into a vile and base matter, as into earth, clay, dung, and such-like things, (as I have seene by examples:) wherefore when any such transmutations happen, we are not therefore to despair in our mindes, although we find nothing like either Gold or silver, neither would any one suppose any such thing to be there. We ought therefore to fly to the holy Scripture, which saith thus, God shall judge the world by fire; and in the Psalmes thus,

Gold and silver are tryed in the fire, and are found pure and cleane: wherefore in any such transmutations, the fire ought to be the judge; the proceeding in the tryal thereof, ought to be after the same manner, as the refining and separating of minerals and Metals; And by this meanes, it will be forced of necessity to return to the same essence which it had before.

There is another thing remarkeable in these kindes of transmutations; for sometimes the diggers are deluded, and there are found oftentimes pots of earth, full of brasse, ridiculous things and matter, as bones, egge-shells, pieces of wood, and such things, which have been buried there many years before. And they that have found the same, have supposed it to be the true treasure, Gold or Silver, and to have been changed by the evil Spirits; which is false. For treasure found suddenly and unsought for, cannot be changed by the Spirits, but remaineth in the same substance which it had before. Therefore these things are not to be accounted a transmutation, but rather a vexation: for sometime these vexers of men do bury such things, that they which seeke after the treasure might labour in vaine: Therefore such things are not to be regarded, which are of no worth, and may easily be known by the lightness of their weight; But if they be of a heavy and ponderous body, like to a Mineral or Mineral sand, there may an experiment thereof be made by fire.

That we may omit nothing that may conduce hereunto, we will adde also this objection.
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Some may aske, How comes it to pass that Treasure is sometime easily found which is not sought after? The cause whereof we may suppose to be this. Those Spirits which are the keepers of treasures, do best know the mindes, thoughts, and cogitations of men: therefore because they know, that men have not any thoughts or will to dig or seeke after any treasures in such a place, they give no diligence to keepe the same, neither do they suspect it; whereby it comes to pass, that it is easily taken from them. It happeneth to them, as it doth to those men who suddenly get some prey from their enemies, they not thinking of them, whereby they are easily overcome, or spoiled by them. There are two causes chiefly why treasures are so greedily sought after by men. The first is the Covetousness of them who thirst after riches; & the other, that those places where the treasures are, might be afterwards made habitable, secure, safe, and quiet from being infested or molested with such Spirits. For there are at this day many ancient houses and Castles which are inhabitable, by reason of these kinde of Spirits: and the chiefe cause thereof is, that there are great treasures hid about these places. In those places where such things happen, it is chiefly necessary that great care be taken in the digging thereof; not so much for the money and treasure, as that the place may again be made quiet and habitable. When any one goeth about this worke with diligent digging, one of these things commonly happens; either the treasure is found, or carried

carried deeper in the earth, or removed by the keepers to some other place ; as visions in pure Christs have often shewn, and as they have told the diggers : I now see many *Pygmies*, take the treasure quite away. Credit ought to be given hereunto, and the digging to cease.

It is further to be known, by how much the greater noises are heard about the place, and sights and visions seen, by so much greater the treasure is to be judged to be, and neerer to the superficies of the earth.

CHAP. VIII.

Of those that are possessed of malignant Spirits, and of the Devil.

After what manner men are possessed and overcome by the Devil, the Apostle *Peter* largely writeth and declareth unto us : But that the words of his admonition may be understood according to the true sence thereof, a little exposition is needful : For the Apostle briefly and summarily comprehenderh the whole matter in two words, to wit, fasting and prayer : These seem to be very little and light things at the first sight ; nevertheless they are of very great Moment, and signifie very many things, if they be considered rightly and attentively : When therefore the Apostle *Peter* doth so earnestly admonish us, saying, Be ye sober and watch : for your

your enemy the Devil goeth about as a raging Lion, seeking whom he may devoure ; Afterwards he concludeth, that by faith we may be able to resist the Devil ; therefore *Peter* would have us to understand his first word of Sobriety, so, as if he should say, Beware of all kinde of gluttony and drunkenness.

For drunkenness is the fountain and original of all evils and vices, which are acted and completed by drunkards through the persuasions of the Devil : wherefore observe a mean in meat and drinke, lest your hearts be troubled and burdened therewith ; for the Devil is alway present, although invisable ; he is a Spirit, and understandeth all Arts, and can be in what place he will, throughout the Circuit of the whole earth : he is the author and Actor of all evil and wickedness which is done by men in the whole earth ; he is as watchful over mankinde, as a Cat is over a mouse : wherefore he seduceh you unawares, when you have filled your selves with wine ; and then filleth up all vices in you : he then compasseth you about with his snares and bonds, as the hang-man doth evil-doers and malefactors, untill he hath killed them ; so also doth he with those that are drunke ; besieging them with snares and Temptations, untill he either hath destroyed their bodies, or brought them into despair.

Take heed to your selves therefore, Oh you Epicures and drunkards, and also Souldiers, who are always filled with wine night and day. Therefore a souldier that so overchargeth himself with meat

or drinke, ought to be accounted brutish as swine, seeing both of them are Ignorant and uncertain of the time of their death, or how soone they may be slaine.

This is the meaning of the first word of St. *Peter* of Soberness: now we come to understand what he meaneth by watching.

By watching *Peter* seemeth to understand, as if he should say, Walke in uprightnes and iustice; be of good courage, not faint-hearted; cast away all evil thoughts and cogitations, and all Phantasies of the Devil, that such Imaginations may not have any place with you; For hereby many have been overwhelmed and besieged by the devil, the reason whereof hath been their own wicked and evil thoughts and Imaginations. Therefore relinquish and cast them all away, and have God always before your eyes; pray unto him, and let him be onely in your thoughts; make your selves like unto him and his children, and then he will send you his holy Spirit, who will guard you, rule you, and declare the wonderful workes of his mercy by you, as he hath done by *Paul* and all the other Apostles, who have been all after this manner preserved by his holy Spirit; follow them therefore, and exclude and cast away the Devil and all evil cogitations, and wicked thoughts, wherewith we may also seduce and deceive our selves, and thereby attract and draw the devil into us, and be corporally besieged and possessed by him, and so come into desperation, that we may destroy our own lives; even as did *Judas*, *Achitophel*, and many others.

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Thus much of watching, & the interpretation thereof, which *Peter* would have to be understood thereby. For by watching he doth not mean abstinence from the bed and sleep, as the *Carthusians* and other *Monasteries* do teach and observe; for God created and ordained rest and sleepe, and first suffered it to enter into *Adam*. Wherefore every one ought to sleepe in due season, as much as his nature requireth, &c.

Lastly, note how *Peter* concludeth and confirmeth his word from God, saying, Let us resist the devil by faith; as if he should say, Do not in any wise sticke or stumble at the word of God, or doubt of his mercy; do you not burden your conscience, nor trouble your hearts; do not perswade your selves that God regardeth you not, or that he is forgetful of you; or that he accounteth you unworthy of his mercy, so that you ought not to come unto him, because you have acted against his Divine will, or have broken his commandments, and committed many sins: But rather, firmly believe his word, that Christ would not the death of a sinner, but rather that he should be converted, and live: Also, that he came into the world because of our sins, that he might take them from us upon himself; which also he hath done: there are many such comfortable words to be found in the Holy Scriptures, which ought to be proposed to such persons as are weake in their faith, for their comfort and consolation: After this manner a man resisteth an evil conscience and the Devil, so that he is freed from them, and not temptred any more.

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CHAP. IX.

Of the manner of delivering them that are posselt by evil Spirits, and the great abuse which hitherto hath been committed by many, in such kinde of business.

NOW to come to speake of the driving away of evil Spirits; it is to be known, that very few since the times of Christ and his Apostles have rightly been driven away. For they knew not how to use any other meanes but Ceremonies and Conjurations, wherewith they endeavored to expell the malignant Spirits and the devil; whereas this is altogether a false foundation, and by no meanes to be followed or imitated. Although sometimes some have been delivered by this way, and the devil hath been driven from them; nevertheless it hath not been done, neither can it be done without loss: Like as if a Prince would vanquish some Country or City, with the Sword, this he could not possibly do without some apparent damage and loss to that place. A common proverb hereby cometh to minde, which saith, That he that cannot get good words from good men, shall much less wrest them from evil men, although they be compelled by force: the more evil is to be feared, as by examples is too often seen to come to pass.

Therefore that opinionated power is to be relinquished

linquished which is used in Ceremonies and Conjurations. But you ought to expell wicked Spirits as Christ and his Apostles did, and no other way: But if you do otherwise, you undertake great Labours against the Devil: for certainly the Devil is forced through great difficulty to go out of men, and seeketh all iniquities and wicked occasions to stay, and retain them in his power. But when he seeth that he can no longer stay, and remain in the possessed, but is forced to go out, then he requireth power and licence to enter into some other man, or beast, or into some other place: which if he be permitted, there followeth a greater loss thereupon.

Therefore there is no other place to be permitted or assigned unto him, but hell, from whence he cometh, and which God hath ordained for him, and cast him into; that it may not happen, as we have an example (as we faithfully believe) when Christ permitted the devil which he cast out of the man, to enter into the herd of swine, which no sooner had the devil entred into them, but they were drowned in the Sea. Therefore they are in no wise to be permitted to enter into any other men, lest suddenly after they deprive them of their lives, as they did these swine: Neither are they to be permitted to go into any Rivers, lakes, or ponds; which if it should be done, they will drown many men therein, and draw them into the deepe under those waters; and will deride them as a fool doth his master with his fingers; and therewith the devils are more delighted then before: neither

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ought they to have any power given them, or to their desires to go into any house or Castle; for they will perpetually possess it, and will so reigne there, that no body will any more be able to dwell or inhabit in that place, but they will alway be inhabitable, as many both houses and Castles are in many Countries, which are left desolate for this very cause; many whereof I could name in this place, but I pass them by, to avoyd prolixity: let Satan therefore aske what he will, where, or to what place he would go, nothing else ought to be granted to him, then to return into hell, which God ordained for him, and thrust him into: from whence he came into the man, and into which he ought to enter when he goeth out of the man, &c.

Also if the devil shall cause the man to speake many vaine trifles, we ought not to answer thereunto, or to speake much with him: But if any one will speake with him, let him say, I command thee, Oh thou unclean Spirit, by the word, power and virtue whereby thou wert cast out by Christ & his Apostles, that thou go out of this man, &c. He is no other way to be conjured; neither are these words to be taken for a Conjuratiō, but for an answer, by which alone he is not cast out: but this is first to be done, to wit, to watch and pray; for Christ saith, This kinde is onely to be cast out by fasting and prayer with faith.

Wherefore it is chiefly necessary to induce and force such as are thus posselt, to prayer; though it be very difficult to be done, because the devil so Ruleth their tongues, that he suffereth
them

them not to pray: Therefore there must be prayers made before them; and if they will not pray with and after those that are praying, they must be more sharply dealt withall; That is to say, the possessed must be fast bound both his hands and feete, and afterwards let some other man lie across over them, and shew himself to be very angry with them, and severely compel them to prayer: but he ought to pray before them, and to exhort them to pray after him the same words. By this meanes such people may be induced to pray, when they cannot be brought to it by any other meanes; which ought to be continued day by day, and the devil will go out of them and leave them. This shall suffice to have spoken concerning the casting out of unclean and evil Spirits, because I am restrained to use brevity in other places.

CHAP. X.

Of Tempests

THat we may now come to speak of the original of Tempests, & how they may be expelled away; Also how and by what meanes any one may preserve himself and his from Thunder, lightning and haile: We shall declare in the first place, that all Tempests do proceed from the four Capital windes, viz. the *East, South, West,* and *North*: Then from the Centre of both,

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that is to say, of the Aire and Firmament, there are no tempests can arise; But from the four Fountaines before spoken of, which comes chiefly to be considered.

Wherefore he that desires to preserve his goods, House, Lands, garden, field, meadow, and such things from all manner of thunder, haile and Tempest; he ought first to know these things, whereby he may also know how to assimilate inferiours to Superiours. We will therefore in this place briefly declare the original of all Tempests.

The original of tempests is certainly nothing else, but the appearance of Spirits; and lightning or conuulsion preceding, is the presence of them: whereby it may be certainly known, whether those tempests will pass away with or without danger; and that after this manner is to be understood; to wit, as a stranger will not enter into any ones house, unless first he speake, so these Spirits do not appeare unto us without speaking first. But their voice is thunder, which as we see immediately follows every flash of lightning. Also if a stranger should suddenly fly into the house of another, where he is not known; it seems to signifie no good, but evil rather; either he himself is prosecuted by others, or else brings some damage to them. So likewise are we to understand of the lightning of heaven; the more quick it comes, the more dangerous it is, for commonly some Thunder-bolt followes. It is therefore very necessary to know how every one may defend and save himself herefrom, that he fall not into

into some place that he would not, or receive some other hurt: the Ringing of Bells do availe nothing in these cases; although I do not reject them, especially in such tempests as are caused by Magicians inchantments, by reason of the Spirits by them raised in the Aire. For the Spirits do love silence and quietness, whereby it comes to pass that great noises, as the sounds of bells and Trumpets, do partly diminish and disperse tempests by them stirred up: But in Thunders and haile they do no good, as the Monks and Sacrificers have to their loss too often found. And for this cause they used ceremonies, wherewith they seduced the Vulgar and common people, perswading them that besprinkling places with holy water (as they call it) preserved them safe from Thunder and haile; likewise by burning holy candles, or some palme, or other herb by them sanctified, or with the perfume of Frankincense, or Myrrhe of these sacrificers they were preserved secure.

O thou fool, and unwise sacrificer and Monk, who art hitherto Ignorant of these things; and understandest them not, in this place thou mayst be taught the contrary; how that Malignant Spirits are not driven away with sweet perfumes, but are mightily delighted therewith, and do run more freely & swiftly to them, then to stinking smells; whether they be good Spirits or evil. But if instead of Frankincense and Myrrhe, you had taught to have made a fumigation of *Assa Fetida*, you might therewith drive away both good and evil Spirits: For the good odour of Frankincense

and Myrrh is nothing else but the sacrifice of the Spirits, wherewith we attract and draw them unto us. But of this we have spoken enough.

Now to return to that which we intended to write of, and first, how any place may be preserved from Thunder and haile: note therefore, that to place a preservative in the centre of a house, garden, or field, &c. availeth not at all; but at the four Angles, *East, West, South, and North*; then the place shall be secured: as a building set upon four Pillars is more strong and firme then that which is founded onely upon one, which is set in the middle of the centre, or some other place: this is more easily overthrown by the winde or Spirits. Now the materials which belong to this preservative, and of which these four pillars are made, note that they consist of simple bodies, every one whereof is sufficient, and hath strength and virtue in it self for the effects before spoken of: As Mugwort, *St John's wort*, Perewinkle, Celandine, Rue, Devils bit, and many such herbs and roots, and especially if they be gathered and taken in the right influence.

There are also other things of far greater strength and vertue; as Coral, Azoth; and one of the Characters before spoken of being drawn in a certain table, or ingraven: In these three things is a great secret against all Inchantments and workes of witches and the Devil himself. In which preservatives we may trust in our greatest necessities.

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CHAP. XI.

Of the great abuse of the Magicke Art by them that use it for Negromancy and Witch-craft.

THe Magicke Art in it self, is the most secret and occult science of all supernatural things in the world: That those things which are impossible to be searched out by humane reasons, by this Art, to wit, Magick, it may be found out and known: wherefore it is the most occult and secret wisdom; and reasoning against it, is nothing else but extream folly. It were therefore very necessary that the Divines would learn to know something of this Art, and be experienced in Magick what it is; and not so unworthily, without any ground at all, to call it Witchcraft. The Magical science were very profitable for them to know, seeing they will undertake to be the Masters and teachers of the holy Scriptures, and perswade themselves to be so: Not that I would have them use the Magical Art, or operate any thing by it; but to be expert therein, and to know the virtues and effects thereof, for the high and great mysterious secrets which are hidden in the holy Scriptures, delivered by the Apostles, Prophets, and Christ himself; and which we by our humane reason cannot understand nor search out.

What Divine that is Ignorant of Magicke, can

can cast out the Devil, drive away or binde a Spirit, or that can call one unto him, and command him to come? or that which is far less, can he heale the sick, or administer any other help to him by his faith alone? I wil be silent of his removing a mountain into the Sea. There followeth then that faith whereof Christ speaketh, of which they understand neither much nor little: Nevertheless they make a great shew and profession thereof with their mowthes, and do teach and speake much thereof; but themselves know not how to make prooffe thereof, or to give any signe thereof, by their faith, whereby it may be said that they understand this faith, and to make use of it in the prooffe thereof. But if any one should come, who by his faith and Magicke should perform a good signe, you having not the reason of knowing whether it be good or evil, will forthwith call him a Negromancer and Witch, because he hath done something above your reason and humane wisdom; when you yourselves cannot tell how to discerne a Negromancer or Witch, from a Magician.

Magicke is therefore a most necessary and pure Art; not defiled nor corrupted with any Ceremonies or Conjurations, as Nigromancy: For in Magicke there is no use of Ceremonies, Consecrations, Conjurations, Blessings or Curses; but of faith alone whereof Christ speaks, saying, that by it we shall be able to remove Mountains and cast them into the Sea; And to compel, loose, and binde all Spirits: This is the true foundation and Instrument of Magicke.

Truely

Truely therefore it is a thing chiefly necessary to looke into this ART, that it be not turned into superstition and abuse, and to the destruction or damage of men; and hereby it is made Nigromancy, and Witch-craft; and at length, not undeservedly, so called by all men, because Witches and Sorcerers have violently intruded themselves into the Magicke Art, like Swine broke into a delicate Garden. So is Magicke corrupted and made Nigromancy by these perfidious men; wherefore it hath not undeservedly been burnt in the fire with these Witches and Sorcerers. For these kinde of men are the most nocent and hurtful, and the worst enemies to mankind, that they have not worse enemies in all the world, which persecute them with a more deadly hatred: from a present publique enemy, and corporal persecuter, who endeavoreth to invade us with the most cruel weapons, Guns, or Darts; we may beware of such a one, or take up Arms against him for our defence, with Brigandines or Darts, &c. or else a man may carry in his house, and keep himself, suffering none to enter in but his Friends. But of these Witches and Sorcerers, no man can beware or defend himself, because against this kind of Enemies of God and men, no Weapons, Coats of Mayl or Brigandines will help, no shutting of doors, or locks; for they penetrate through all things, and all things are open unto them. And if any one were inclosed in Towers of Iron or Brasse, he would not thereby be secured from these enemies; Although in their own proper

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bodies

bodies they seldom bring hurt to any one, but raise up, and send Spirits unto them, by their corrupt Faith, and hurt them in some part of their bodies, although they are absent from them an hundred miles distance; they either smite, wound, or kill them, although no outward and external wound can be seen appear: because they cannot hurt the outward man, but only the internal spirit. Wherefore no Coats of Mayl can defend them, be they never so good; but they must put on other weapons and fortifications, to wit, the Armor of Faith: This is the true way, and then let him be clothed with a Linen garment, the wrong end turned upwards: and after that hath been often worn, thou shalt be more safely delivered, than if thou wert armed and girt with all manner of weapons.

Although there are many preservatives which will keep and defend men from all these Fascinations and Witchcrafts which are wrought by the arising of these evil Spirits, such as are Coral, Azoth, and the like, which being used according to their due use and order, will well preserve from these enormities before spoken of. For the prevention and preservation from them is easie, but the cure is difficult; nevertheless it is possible: But in such cases, the proceeding thereunto must be magical and supernatural: From thence sprung that saying which some use, That none can better help the bewitched, than them that hurt them: This is a true saying which cannot be contradicted; but they which use it, understand not the Cause of this thing, neither can they give any reason

reason thereof, why Witches do best of all, most happily, readily, and surely help, and Cure the bewitched: Therefore of this thing you shall be here sufficiently instructed.

Some Witches make and form Images in the form and likeness of some man which they propose to themselves, and conceive in their own minds; and do stick a nail in the sole of his foot, and after this manner hurt the man, that he invisibly feeleth the pain of a nail in his foot, and is so tormented therewith, that he is not able to go, until the nail is pulled out of the foot of the Image; which being drawn away, the man is healed: which no man knoweth better how to do, than he that fixed the nail in the Image; nor where it was fixed, or what the Cause of the Disease was.

It oftentimes also cometh to pass, that after the same manner a nail is sometimes by these witches fixed in the teeth of the Image of the man, so that afterwards he cannot take any rest in his teeth, unless the nail be taken away, or his teeth drawn out: In like manner are nails struck into any other members of the Image by these arch-Sorcerers, and hereby they hurt men without making any impression or signe thereof upon their skin.

Oftentimes also it so happeneth to men, that there arise Tumors in their heads or elsewhere about their bodies, which are like Pusles; or sky-colour spots, that appear suddenly and vex men in their bodies, as if they had been beaten with knotted Ropes: to whom any such accident hap-

happeneth without any visible blow or bruise to be perceived; he will not judge any otherwise, but that he is smitten by these Images.

It is too often seen to fall out, that a man sometimes loseth an Eye suddenly, or is struck quite blind; or deaf in one, or both Ears; dumb, or some imperfection in his speech; crooked, lame, or dieth; all which accidents are wrought by Witches, through the divine permission: All which are Magical aceptions and torments, and are made and completed by the Ascendants.

In these Cases the Physitians ought to take heed, and be advised, that when they perceive such kinds of Diseases to be supernatural, that then they do not judge them to be natural Diseases, and so think to Cure them with their common Apothecaries Medicaments; For thereby they will reap nothing but disgrace, which often happens to many of them: It is a cross (say they) or affliction by God laid upon them, which no Physitian can help. Oh you Quacksalvers, it is not as you think, but indeed it is a chastisement, by the permission of God, wrought by Witches and evil men; wherefore the Physitian ought to consider the Signs, whereby he may know, and judge of the Disease; and thereby may inform himself which way to effect the Cure thereof: And Medicines are to be used, and applied thereunto.

In the first place it is necessary that he ask the Patient, How, and in what manner the Disease took him, or happened unto him; what was the

the original of the evil, Whether it were occasioned by any fall, blow, thrust, bruise; or if any other natural Cause can be perceived; or that there be any Flux, or inward corruption of blood: but if none of these signs appear, then let him again demand of the Patient, Whether he hath any body in suspicion that is an enemy, or one not wishing well to him, that might be a Witch? If he answer that he hath some mistrust of any such, then he shall judge that it hath happened to him as is above declared. Therefore it is most necessary for the Physitian to understand rightly after what manner he is to deal with the Patient, if he desire to be perfect in this art. But the Ancients have not written at all any thing concerning this kinde of Cure, neither *Galen* nor *Avicenna*, nor any other; we shall therefore lay down the manner of the Cure in Order, which follows.

They who are bewitched, cannot be Cured any better, than by hurting again the same place afflicted; that is, by making (through Faith and imagination) such a like member as is hurt, or else a whole Image out of Wax, which he shall either anoint or binde up with Plaisters, where the Tumors, Signs, or Spots be, is a present help for that person in whose name it shall be made; and the pain shall cease, &c. But if he be so bewitched, that he is in danger to lose an eye, his hearing; or be impeded in the Generative faculty of his privy Members, in his Speech, or hath his Members made crooked or wreathed awry; then let there be made an Image of the whole body of Wax, with a firm Faith, upon which

which Image let the intent of your imagination be firmly fixed; and afterwards let the whole Image be consumed with fire in due order. Make no wonder that people bewitched are thus easily Cured: neither be like the Sophisters of the Academies, who scoff and deride at such things; and say, That they are impossibilities, and against God and Nature, because they are not taught in their Schools.

It follows then, since they are true, That a Physician ought not to rest only in that bare knowledge which their Schools teach, but to learn of old Women, Egyptians, and such-like persons; for they have greater experience in such things, than all Academians.

We come to speak also of the Dartings and Jaculations of all Witches, as the Inchanters and Witches do call them; when they afflict any man, that they insert ashes, hairs, feathers, bristles of Hogs, fins of Fishes, and such like things into the foot, or some part of the body, without any opening of the skin.

But how, or after what manner this is done, we shall not here speak of; lest if it be known to some, it may be by them made use of to do evil; wherefore we shall pass it over, it being only necessary to write of the manner of the Cure, that the same likewise may be effected without opening of the skin, and such griefs taken away. The way and use of the Ancients in such kinde of Cures, is especially to be avoided, who used to lance the part affected with Razors, about the centre thereof, and that very deep, where there
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are no hairs, nor any thing else to be found; and by that way of proceeding, do afflict the Patients with most intolerable torments, as if they were racked in the hands of the hangman: for by this kinde of Remedy, very few are Cured, but many have thereby lost their lives. Wherefore this proceeding is quite to be left, and a better to be chosen: which is: Let some quantity, the whole, or half, much or little, of the like injaculated matter, which may be found and buried either in an Elder or Oak, and fixed with a wedge towards the East; which being done, there needs not any greater labor, for then that which remains may be extracted from the body, and the Cure will follow without using any other Remedy: But it will be otherwise, if the extracted matter be not placed in a right place; whatsoever it be, it causeth hurt, and diminisheth not the injaculated matter. Wherefore it were to be wished, that it might be extracted from the body of man, without labor or pain, without making any incision, combustion, or opening thereof: It is therefore especially to be noted, that the same ought to be done by the virtue of the Magnes, (which attracteth all bewitched matter to it self) such as is Oak-leaves, Celandine, Azoth, and powder of Coral: which if any one of them be by himself bound and fastned about the Centre, in 24 hours it will extract from the body all such matter, as by any such means of Witchcraft is injaculated therein.

I shall only add this one thing, which is a common saying, used by many to say, I am an enemy
to,

to, and hate such Witches and Sorcerers; wherefore I am sure they cannot hurt me: And this is firmly believed by such kinde of faithles and ignorant men, that those Witches and Sorcerers that they hate, can do them no hurt; but only such as they love, and give something to, &c. But this is false: for whosoever they are that are their enemies, do also give them thereby an occasion to use hatred and enmity towards them; and from that Spring at last arises the Persecution, according to the manner, power, and proprieties of the enemies. But if we would resist them that they cannot hurt us, we must do it by Faith; for that confirms and strengthens all things, raiseth up, and casteth down, and performeth all things.

The end of Occult Philosophy, of Paracellus.



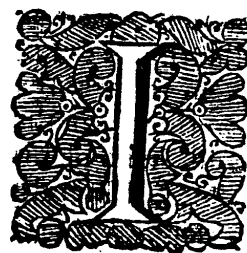
P A -



PARACELUS Of the Mysteries of the Signs of the Zodiack:

Being the Magnetical and Sympathetical Cure of Diseases, as they are appropriated under the Twelve Signs ruling the parts of the Body.

The Prologue.



It is without doubt, that many will be much ravished with admiration, when they see these my Writings brought into the light, because of the admirable effects & vertues which are found in Metals, being first rightly and duely

duly prepared with the hand and art : which among many people, are held and accounted to be superstitious and wicked operations, and against nature ; that they are idolatrous operations , and that the help of the Devil is used to bring them to perfection. They say, How can it be possible, that Metals being engraven upon only with Characters, Letters and Words, should have any such power, unless they were prepared through the Craft and Assistance of the Devil ? To these we Answer, I hear you give Credit to them, and do believe that they have power and virtue, being prepared by the help of the Devil, and do operate through him ; And are you not able also to believe that God, who is the Creator of the whole Work of Nature, hath as much power in Heaven, and also that he giveth power and virtue to those operations in Metals, Herbs, Roots, Stones, and such like things ? But in your judgment you seem to make the Devil more wise and powerful, than the only Omnipotent Lord God, who of his great Mercy, hath Created all Metals, Herbs, Roots, Stones, and all things whatsoever, that live, or move, in, or upon the Earth, Water and Air ; and hath

endued

endued them with their several degrees of virtue, for the benefit and use of mankind : It is also most certain, and approved by experience evidently, That the Changes and Mutations of time, have great and powerful strength and operation ; and that chiefly in Metals, which are made in a certain determinate time, as it is manifest to many, and very well known to us by sundry experiences. No man likewise can teach that Metals are dead substances, or do want life ; seeing their oyls, salt, sulphur, and quintessence are the greatest Preservatives, and have the greatest strength and virtue to restore and preserve the life of man, before all other Simples, as we shall teach in all our Remedies assigned thereunto : Certainly if they had not life, how could they help Diseases, and restore the decayed Members of the Body, by putting life, and stirring up corporal vegetation in them ? as in Contractures, the Stone, Small-pox, Dropsie, Falling-sickness, Phrenzy, Gour, and several other Diseases, which for brevities sake I omit to mention. Therefore I say, That Metals, Stones, Roots, Herbs, and all other Fruits have life in them, though of divers kinds, according to their Creation and growth,

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and the due observation of the time contingent thereunto. For the times have in them singular power and virtue; which manifestly appeareth, and may be proved by sundry Arguments, which we shall not here produce, since they are so commonly known. For it is not our intent here to treat of things that are so cleerly known; but of more weighty and undiscerned secrets, which to sence seem contrary.

Characters, Letters, and Signes, &c. have severall virtues and operations; wherewith also the nature of Metals, the condition of Heaven, and the influence of the Planets, with their operations, and the significations and proprieties of Characters, Signes, and Letters, and the observation of the times, do concur and agree together. Who can object that these Signs and Seals have not their virtue and operations, one for infirmities in the head, being prepared in his time; another for the sight; another for gravel in the Reins and Stone, &c. but every one is to be prepared in his own proper time, and helpeth such and such infirmities, and no other; as drink is to be taken within the body, and not otherwise? but all this is to be done by means, by the help and assistance of the
Father

Father of all Medicines, our Lord Jesus Christ, our only Savior.

But if any one shall object, that Words and Characters have no virtue; and say as well as others, That they are of no more power than a bare Mark, or naked Cross or Signe; Also, that *ὄφις*, hath no more power in the Greek tongue, than in the German, but only signifies the death of a Serpent, or some such thing: Let him tell me, who believeth such things, from whence it comes to pass, That Serpents in *Helvetia*, or *Suevia*; do understand these Greek words, *Ophi, ofia, ofi*; since the Greek tongue is not so vulgar in those Countries, that venomous worms should understand it, or in time learn it? How should they come to understand them, or in what Universitie have they learned them, that as soon as ever they hear these words, they will immediately stop their eares with their tayles, that they may not hear them again? For no sooner do they hear these words, but immediately they lie still, contrary to their natures, not hurting, or offering to bite or cast any venome at any man; and afterwards if they hear any man to approach towards them, they suddenly fly into their holes. If thou dost

say that nature doth effect this, it is the same which I did expect thou shouldst answer: but if Nature worketh this upon a Serpent, why doth she not the same among all other Creatures? But if you should say, That the noise of the mans voice effecteth it, and that thereby the Serpents are terrified and stupified; or that it is done by any power in the man; why then do they not in the same manner lie still when a man maketh a far greater noise, either crying out, or dischargeth a Gun, or the like?

Characters and Seals have likewise in them wonderful virtue, which is not at all contrary to nature, nor superstitious: Also, if you say that words are of no effect, but as the bare voice of men; I say on the contrary, if you write the same words in Parchment, or Paper, in a selected time, and put it upon a Serpent that is taken, in what manner you will, he will remain and lie still, as if you had spoken the same words.

Neither is it any wonder, that Medicines can help men not taken into the body, but only hanged about the neck as Seals: For it is common to the Bladder with Cantharides, That it turneth his Urine
into

into Blood; that holdeth Cantharides close in his hand, the Bladder holding the Urine, and containing it that it cannot pass out of the Body, the hand being held far from the Body.

Some Creatures do retain the same virtue after they are dead, as I prove by the Bird called the *Kings Fisher*, whose skin being taken off from his carcase, and being dried, and hanged up upon a nail, will cast his feathers many years, and new ones will grow again; and that not only for one or two yeers, but many yeers one after another.

But if you further enquire, out of what Author or Writer I read of these virtues, or where I learned such experience; I answer you Sophisters and Contemners of the Gifts of God, that very Nature herself demonstrated before your eyes, doth far excel all the Authors and Writers of the world. I pray tell me which of your Authors or Writers taught the Bear, when his sight is dimmed by reason of the abundance and superfluity of his blood, to go to a stall of Bees, which by their stinging him, pierce his skin, and cause an effusion of the superfluous blood? What Physician prescribed the herb Dittany to be medicine

cine for the Hart? or who taught the Serpent the virtue of Briony and Dragon-wort? who taught the Dog to take Grafs for his Cordial and Purge? And who prescribed the salt Sea-water to the Stork for a Clyster? Did you teach this knowledge to them? or do not they teach you? The same might I speak of infinite other Animals, that know naturally the Cure of their own Diseases. What! Have the Bruit-beasts taught the Medicinal Art? If you say, It's a Natural instinct, and that Nature teacheth them, so say I too. If Nature hath infused so much reason into Bruit-beasts, how much more should men learn thereby, who are made according to the Image of God, the Creator of all things; and are indued with reason from God, to consider and contemplate such things?

Also to say that things outwardly applied, and not substantially entring into the body, cannot Cure any Diseases, is false: For the Sun, which giveth us light, warmth, splendor, and infuseth life into all things, penetrateth into the most occult and close Mansions of the Earth; and doth yivifie and quicken all things that lie under the earth, even to the centre thereof.

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For who can deny that in Spring-time, especially, the Sun penetrateth into the most secret places of the earth, giving heat and warmth thereunto, when it shines only upon the upper part thereof? From whence the roots of all things therein receive juyce, strength, and life? and why therefore may not the splendor of Nature, and the influences of the Heavens, Stars, Planets, and other means which we use to extract out of Metals, Herbs, Stones, and such like things, give their virtue into the bodies of men, and penetrate into the inner and private members thereof? as into the Nervs, Veins, and other internal Defects lurking in the flesh and blood of men, and have been there a long time growing. Diseases, Infirmities, and Accidents, are divers; so likewise are the several Cures thereof to be opposed to them according to their qualities, in their peculiar dayes and times: Against which also, Metals do best of all help; being prepared and used in due time and means: As if I should undertake to Cure the Leprosie with Gold; what should hinder but that an Oyl made thereof may Cure it by Unction? Also, if I should anoint the Small Pox with Oyl of Mercury, do you

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think

think I am able to Cure them with this Mercury? without doubt; especially if I observe a fitting time for this purpose, without which last means, all anointings are in vain, although the sick were bathed in Oyl of Mercury: But in such Diseases where the Mercurial medicines are not sufficient, we ought then to use other remedies: which unless I should do, having a due respect to the observation of time, not only the Unctions, and all labor besides, will be vain and fruitless, but they will bring the Patient into a worse condition: for it is most certain, that Diseases come to men for the most part from the power and influences of the Stars upon the bodies of men, yet not so suddenly that the same can presently be perceived, like a stripe, or the Falling-sickness. But they do encrease in process of time by little and little as it were a distillation; as oyl causeth water to wax fat by drops falling into it. A man may also perceive his own defects, by the shrinking or decaying of his Members, loss of Appetite to meat and drink, pain, &c. according to the condition and property of every Disease, the operations of the Stars, and the accidents by the Air, prepared and attracted upon us.

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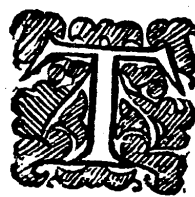


PARACELSUS
Of the Mysteries of the Signes
of the Zodiack:

Being the Magnetical and Sympathetical Cure of Diseases, as they are appropriated under the Twelve Signes ruling the parts of the Body.

CHAP. I.

Of the Common Grievs of the Head.



He Common Diseases and Pains of the Head are various: Some proceed from our own proper petulancy, through the excess of meat and drink; others come from evil vapors ascending from the Stomach to the Head, and they proceed from several

several Causes, which in this place we intend not to treat of; but only of the more grievous Diseases of the Head, which follow.

CHAP. II.

Of the Falling-Evil.

THe first thing to be taken notice of in this Disease, is the signs of the Falling; whether they happen at certain equal times, months, dayes, and hours, and how often; or whether they be unequal, happening at divers times; and whether a little before they fall, the Patients do use to shake and stagger a little, or whether they fall to the ground suddenly, and unawares: which being perceived, if they fall at certain times and hours, then the Disease doth not take them so suddenly; neither do they presently fall. But if it come at unequal times and hours, the contrary will be seen to happen; to wit, the falling comes upon them unawares. The first kind, to wit, when there is a little shaking and staggering before the fall, is mortal: But if they perceive the fall before it come, the Disease is accounted not to be so dangerous, but more Curable; which proceedeth not from Nature, as the first; nor is not common therewith, wherefore it less weakeneth. The first brings Phrensie, and Madnes; but the other is a falling Disease. The Cure of these, is thus;

First,

Celestial Medicines. 103

First, Consider in what day, and what hour he Fell the last time, and write it: then see what Planet rules that hour; also the sign and degree of the Patient are to be known.

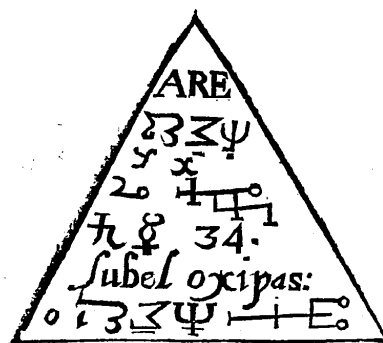
Then the yeers of the Patient are to be numbered, and his Sex, which also keep noted in writing; then give this Medicine every day in the morning to drink; which followes,

Rx of the Spirit of *Virriol*, Quintessence of *Antimony*, each 5 drops. Quintessence of *Pearle*, 4 drops.

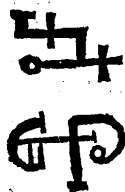
Give all these in the morning to the Patient to drink in a little draught of *Rose-water*, and let him fast four hours afterwards: Let him use this proceeding by the space of 29 dayes; and in the mean time, prepare the *Lamen* following, made after this manner,

Rx of pure *Gold*, 3 *ls.* and when the *Moon* comes to the 12 degree of *Cancer*, then lignifie the *Gold* in an Earthen-pot, and then let it be poured out into pure clean water. Afterwards mark when there comes a Conjunction of two Planets in the Heavens, and at that time precisely melt again this *Gold*, and in the point of the Conjunction, poure in 3 *ls.* of the most perfect and fine *D.*, that there may be an equal mixture of the *O* and *D.* When this matter is poured out, and cold, make it into a Plate, that it may be four fingers bredth on both sides; then cut it into the form of a *triangle*, as appears in this figure.

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and in the same hour, carve and engrave these Signs and Characters, beginning with the Letters as they are set uppermost, in the *Lamen* of Gold and Silver. And you must make haste, that the Figures and Marks be all made and finished in the same hour, or else all your labor is in vain. The signe of the Planet of the hour in which the Fit of the Disease fell, is first to be engraven in the middle of the *Lamen*, as you may see it is in this foregoing Figure, which was made for *James Seitz*, Bishop of *Salisbury*, now living; who fell in the hour of ♀: Make the rest of the Signes as you see in the Figure, only this excepted, that for a Woman, instead thereof you shall put this Character: and under the other the Age of the Patient, as in the Figure you shall see 34, so many yeers old was the said *James Seitz*. Therefore the number of yeers is to be written to every Disease according to the Age of the Patient



Heat this *Lamen* very hot in the fire, and then let it rest until you find the *Moon* in the same signe & degree that she was in at the time of the coming of the last fit before;

The Figure being now prepared according to the directions; after a Fit cometh, command that his Hair be shaven off from the Crown of his Head, according to the Latitude of the *Lamen*: Then presently where he fell and lieth, with art and industry pour some of the Secret before prescribed into his mouth, and so hold him that it may descend into his Stomach; then forthwith apply the *Lamen* to the place shaven, so that the Sculpture may touch the naked flesh, and let it be bound on that it fall not off; which being done, let the Patient be carried to some place where he may quietly sleep. And after that Fall, without doubt he will never Fall more, although he hath had the Disease 30 yeers: But let him alwayes wear the *Lamen* about his neck, and shave his Hair at every Months end, in the same place where they were first shaven.

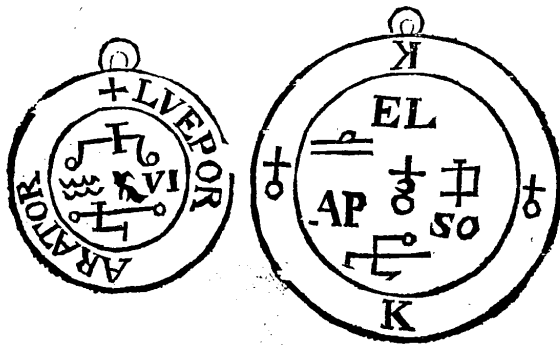
CHAP. III.

Some other Figures to Preserve the Sight.

MAke thee a round *Lamen* of the best Lead in the hour of ♀, the ♀ being in the Signe ♄, and in the same hour; to wit, in the hour of ♀, engrave the Signes and Letters which you see written in the following Figure: Afterwards in the hour of ♄ make a Copper *Lamen* of the same Quantity and Form as the Leaden one; when ♄ is in the signe ♄; the Characters which you

you see in the Figure, are to be engraven. And then both Figures are to be kept and preserved so long until ♀ comes into Conjunction with ♀: and then in the point of the Conjunction both the Figures are to be conjoynd together so, that the Characters and Signes may mutually touch one another; then close them fast with Wax, that they receive no moisture, and sew them up in a piece of Silk, and hang it about the Neck of the Patient on the day and hour of ♀. This is the best Remedy to recover the Sight of the Eyes, and to preserve the Eyes from Pain and Diseases. It preserveth the Sight in old Age, as perfect as it was in youth.

To Preserve the Sight.



CHAP.

CHAP. IV.

Against Driness in the Brain, and other Diseases in the Head.

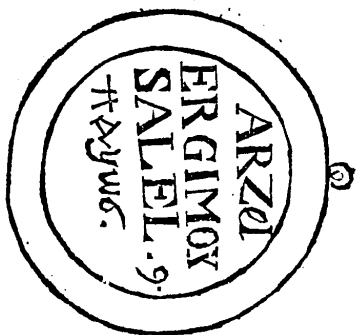
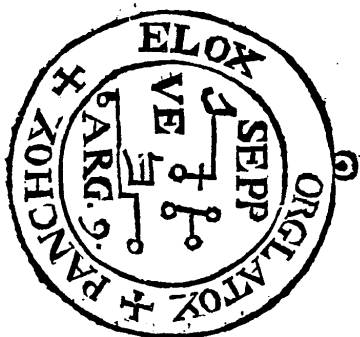
TAKE of the following Metals, well refined:

Of Gold, 3 ls. Of Silver, 3 ii. Of Copper, 3 i.
Of Tynne, 3 iii.

Let them be all melted together in the point of the new Moon; then pour them out, and of that Mass make a piece of Plate of what Latitude you will: After that these Metals have been melted together, they must not be put into the fire any more. When the Planet ♀ is in his own House, to wit, in ♄, let these Characters and Signes be engraven in the inner-side of the Money, and in the back-side of the Money let those words be written which you see in the following Figure, in the superior part of the Circumference of the Money: then let there be made a Ring of pure Gold, and affixed thereunto when the Moon is declining, for it to be hanged by: it matters not in what day the Ring be made, so that it be done in the hour of ☉. This Money being thus prepared, let it be hanged about the Neck of the Patient in the point of the new Moon.

Moon. It is of wonderful operation against all Diseases of the Head, and Brain.

For Diseases of the Brain.



CHAP.

CHAP. V.

Against the Palsy, a most excellent Secret.

For the Consolation of those that are afflicted with the Fits of the Palsy, to write a Remedy thereof, that not without cause, it may be called my Archidox, seeing it excelleth all other Cures: Although some Ancients have thought (but falsely) that this Disease is incurable. Therefore if any one be in any manner taken with this Disease, let him thus do,

Rx of pure Gold, $\frac{3}{4}$ ii. of Lead, $\frac{3}{4}$ ii.

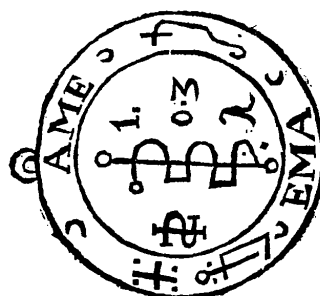
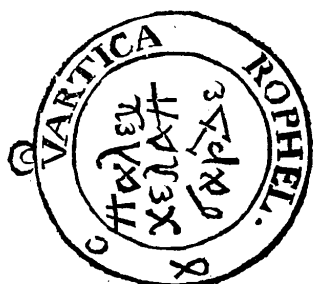
Both these Metals ought to be most purely refined. And first, when the Sun sets, going under the Earth, in the same hour (which you shall calculate according to the time of the year) melt the Gold in a new Earthen melting-pot, made and prepared for this purpose. Which being done, immediately after the Sun is set, cast the Lead into the Gold, and forthwith pour them out together, for the Lead will be dissolved by the Gold in a moment: Keep this Mass. Afterwards when Δ is in the 12 degree of the signe Ω , melt again this matter of \odot and Δ , and it will appear like Bell-metal; to which adde 3 drams of ϕ : but let it not be long in melting, but pour it out, and keep it. Then when Δ comes into the 12 degree

I

af

of m, melt this matter again, and cast into it one dram of 4, & presently pour it out; but cast it into a broad form, because it admits not of any impression neither of the Hammer or Scissors. Then keep it till \odot enters into the signe \vee , which

Against the Palsey.



commonly happens every year on the 10 day of March: Then engrave the Characters with the Signes and Words on both sides as you see them drawn in this Figure, and begin to engrave them in the hour of \odot , and finish them before the end of that hour. It needs not be observed what day the same be done, only this, that \odot be in \vee , as is above said. The Money being thus prepared, is to be kept; And when the Palsey taketh any one, let the time, day, and hour be diligently enquired of the beginning of the Disease; and the same hour of that day, let the Signe be hanged about his Neck. This is a great Myſtery: but in the mean time let the *Aurum Potabile* of our description be administered to the Patient.

CHAP.

CHAP. VI.

Against the Stone and Sand in the Reins.

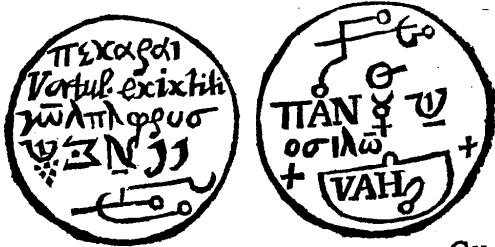
THe Money against the Stone, consists of 4 Metals: 10 wit, of Gold, Silver, Tynne, and Lead: As followeth.

R \acute{e} of Gold, 3 iii. of Silver, 3 iii. of Tynne, 3 i. of Lead, 3 i. ss.

Let all these Metals be melted together in a new Melting-pot for Gold, on *Saturday* at 10 of the Clock before noon, & increasing; which being melted, cast in Saltpeter mixed with Tartar, for this cause only, to make them the more tractable, and easie to be molten and wrought upon. Afterwards, let them be poured out and cast into the form of a *Lamen*, and let it be cut, and polished, and filed in the hour of γ and day of φ ; but as yet, let nothing be engraven thereon. Also, the Ring is not to be forged, that it come not into the fire any more after the melting, but is to be formed with a File: wherefore the *Lamen* is to be poured out, and cast the larger and broader, that the Ring and *Lamen* may be both one piece. And if it can be, let the *Lamen* be so poured out after the melting, that by the mixture of divers Metals, especially of the Lead and Tynne, the brittle matter may evade; and

and the substance remain hard, that it may not be wrought with the Hammer, nor cut with Scissors. This being done, then look for the *Moon*; and in the point of the *New Moon*, then begin the Sculpture: and make haste, that one side of the *Lamen* may be finished in that hour, which is marked with the Letter *A*. Afterwards, let this Money be safely kept until some day of 4, when 4 is in Aspect with some good Planet, as 4, 8, or 9; then let the Words and Characters be engraven on the other side, marked with *B*, in the hour of 8, as you see them in the following Figure. Then let the *Lamen* be hanged about the Neck of the Patient that hath the Stone, when the *Moon* is decreased, on the day and hour of 10. The Ring ought to be made of Iron, to which the *Lamen* is hanged. Let the Patient also drink Wine every morning, wherein the said Seal hath been steeped all night, and afterwards hang it about his Neck again. This doth wonderfully expel the Stone, and Sand or Gravel out of the Reins; for which thing also Spirit of Roman *Virriol* is good to drink.

For the Stone in the Reins.



CHAP.

CHAP. VII.

Of the Members of Generation.

THE loss of Strength and Virtue in the Members of Generation, is a certain Sympathy proceeding from gross Fatness, which as a certain *Spasma* impedes the power of the Members of that place. This happens by divers accidents; some whereof are natural, others are against nature, by Witchcraft. For the Remedy of the natural Passion, we use this remedy: Let these Words, with the Characters adjoyned, be written in new Parchment, which afterwards is to be bound about the nut of the yard.

AVGALIRIOR αλιχλαφια ΝΕΝΙ

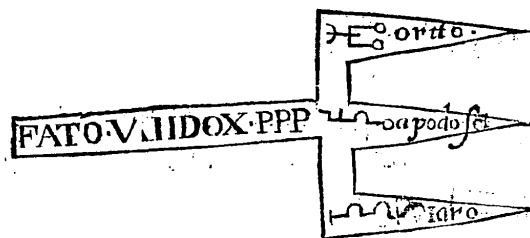


This Writing in Parchment ought to be renewed every day by the space of 9 dayes, before Sun-rising every morning, by binding it, or rowling it with the Writing backwards about the Prepuce, and there let it remain night and day; and as often as you renew the Parchment, or change it, let the old-one, which you take off, be burnt to ashes, and let the Patient drink it in a draught of warm wine. This is a most excel-

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lent

lent Remedy, to be had with the least cost. But if any one desires to be preserved from these evils, let him wear about his Neck a *Lamen* of Silver, with the same Words and Signs engraven thereupon: Or if one make a *Lamen* of Gold, and engrave the same Words and Characters thereupon, it will be far better. But when it happens that this Disease is brought upon any one by Witchcraft, or some Diabolical Art, wrought by the malice of wicked people; let the Patient take a piece of a Horse-shoe found in the high-way, of which let there be made a Trident-Fork on the day of ♀, and hour of h, as you see in this Figure following.



The Fork aforesaid being made, let those Words with their Characters be engraven upon the Three teeth, as you see in the Figure. And upon the Handle thereof, those Words and Signs which you see in the Figure, on Sunday before Sun-rising: which being done, let the Fork be fastned in the ground under a running Stream of Water, so deep, that the handle may not be seen, and that it cannot be found: by this means, thou shalt

shalt be delivered in 9 dayes; and the person that hath wrought this mischief upon thee, shall get something himself in that place, from which he shall not so easily be delivered: So we ought to resist Diabolical Arts by Nature, as Christ by the holy Scripture proposed to the Devil in the Wilderness.

CHAP. VIII.

That a Horse shall live Sound a long time.

SOME will think that I write Witchcraft, or some such like things; which are far absent from me. For this I certainly affirm, That I write nothing here, which is supernatural, and which is not wrought and effected by the power of nature and Celestial influences; and whereof, for the most part, we are not altogether ignorant. As this: Let a Sadler make a Bridle for a Horse of a Lyons Skin, and upon the Reyns thereof let these Words and Characters following be written in their certain time. And you shall perceive this Horse to live not like a Horse, but like a Man; and longer, and his strength not to be abated: So that you do not use him extraordinarily, contrary to his wonted custome. Also, according as you apply those Bridly-reins to him, he will live thirty or forty yeers, more or less, contrary to the common term of a Hories life. The Bridle is thus to be prepared, that it serve

him for a Halter, without a Bit. The Leather-Drafter ought to prepare this Skin in the hour of ♄, that is, then to put it into his Pit; which being so prepared, let the Sadler cut the Thongs of it in the hour of ☉, and afterwards make it into a Bridle when you will. To this Bridle is to be affixed the *Lamens* following in the hour of ♀ upon the Thong of the Head, made of Tynne.

S. U. R. Q. L. R. E.

☉ ♄ ♀

— E — ☉ ♀

Upon the Thong, going down from the Fore-head to the Noie, let there

be affixed these which follow, made of Copper in the hour of ☽.



♄ ♀ ♀. ♀. ♀. ♀. ♀. S E L E.

The following *Lamens* ought to be made of Silver, in the hour of ♄; And affixed to the Bridle in the hour of ♄.

47 Z. SS

2 A. 13

A. K. R. X. X. X. X. X.

These which are last, ought to be made of Gold, and affixed to the Bridle in the hour of ☿. 3. 9.

And apply this Bridle to the Horse in the hour of ♄, then you shall see with what power Nature

Nature worketh in Words and Characters, where time is duly observed.

CHAP. IX.

An admirable Oyntment for Wounds.

Simpathy, or Compassion, hath a very great power to operate in humane things: As if you take Moss that groweth upon a Scull, or Bone of a dead body that hath lain in the Air, to wit,

Take of that Moss, 3 ii. of Man's Grease, 3 ii. of Mummy, and Man's Blood, each 3 ss. Linseed Oyl, 3 ii. Oyl of Roses, and Bole-Armoniack, each 3 i.

Let them be all beat together in a Morter so long, until they come to a most pure and subtil Oyntment; then keep it in a Box. And when any wound happens, dip a stick of wood in the blood, that it may be bloody; which being dried, thrust it quite into the aforesaid Oyntment, and leave it therein; afterwards binde up the wound with a new Linen Rowler, every morning washing it with the Patients own Urine; and it shall be healed, be it never so great, without any Plaster, or Pain. After this manner, you may Cure any one that is wounded, though he be ten miles distant from you, if you have but his blood.

It

It helpeth also other griefs, as the pain in the Teeth and other hurts, if you have a stick wet in the Blood, and thrust into the Oyntment, and there left. Also, if a Horses foot be pricked with a nail by a Farrier or Smith, touch a stick with the blood, and thrust it into the Box of Oyntment, and leave it there, it will Cure him. These are the wonderful Gifts of God, given for the use and health of man.

CHAP. X.

The Weapon-Oyntment.

Here may also an Oyntment be made, where-with if the Weapons be anointed (where-with a wound is inflicted) the said wounds shall be cured without pain. This is made as the other, except only ℥ i. of Honey, and ℥ i. of Ox-fat is to be added to this. But because the Weapons cannot alwayes be had, the Wood afore said is better.

CHAP.

CHAP. XI.

Against the Gout.

Take of Mummy, Mastick, Red Myrrhe, Olibanum, Ammoniacum, Oppopanax, Bdelium, each ℥ ii. Vitriol, ℔ ii. Honey, ℔ ii. Tartar, ℥ i. ss. Aquavite, gal. iii.

Let them be all Distilled together into an Oyl. Then take little Flyes, such as are bred in the dead Carcasses of Horses, and make an Oyl of them, being well bruised. With which Oyl of the Horse-flies, mix ℥ ii. with ℥ iv. of the other Oyl: These two Oyls being well mixed together, let them be Distilled again, and let this Distilled Oyl be preserved.

Then prepare the Characters, in manner following.

Rx of pure Gold, pure Silver, filings of Iron, each ℥ i. of Lead, ℥ ii.

Let them be all melted together in the hour of the New Moon, by a very strong fire, that the filings of the Iron may be melted. For they will hardly melt, wherefore some Borax is to be added to them. Then let all the melted matter be poured

poured out together upon a broad smooth stone, that it may make a thin *Lamen*: for it cannot be wrought with the Hammer afterwards, because of the Iron: afterwards, when η is in Conjunction with δ , in the same hour let the Characters, Words, and signes of the *Lamen* be engraven thereupon, like two stamps of a piece of Money; and let them be finished in that hour,

For the Gout.

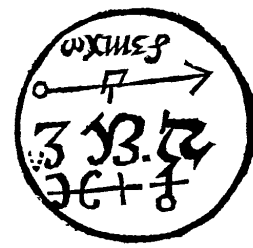
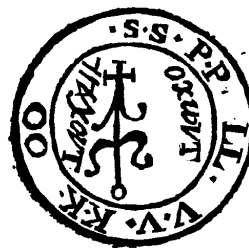


Let both the said pieces of Money be engraven only on one side, in the hour of the said conjunction of η and δ ; and let them be so kept, that they touch not one another.

Afterwards let there be made a *Sigil* of pure Gold, not so thick as the other *Lamen*: when φ is in Conjunction with η or δ , let the Characters, Signes, and Words be engraven thereon. But note, that the Seals are to be conjoyned together when there is a Conjunction of φ and η : The second face of the Golden Seal, marked

ed with the number 2, is to be turned against the engraven face of the superior Seal which hath not the Image of a man, and is marked with the number 4. But if φ be in Conjunction with δ , then the second face of the Seal marked with the number 2, is to be turned upon the face of the upper Seal, which hath engraven upon it the image of a man, and is marked with the number 5. And when ν comes to the 6 degree of \odot in the same order as is before shown, let the pieces of Money be both joyned together, the Gold being placed in the middle. Let them be all bored with one hole through the middle, and fastened together with an Iron-wyer, and let the Patient hang them about his neck. And let his Members be anointed with the Oyl before prescribed: hereby you shall try the powerful operations of Nature, even in such as are 60 years old.

The Picture of Golden Money for the Gout.



A Sympa-

A Sympathetical Oyntment against the Gout.

Let the Blood of the Patient afflicted with the Gout, be reserved: And that you may know how to use it, Distil a Water from it in *Balneo Maria*.

Take hereof, $\frac{3}{4}$ vii. to which adde, of Oyl of *Roses*, *Venice Sope*, each $\frac{3}{4}$ ss. of *Man's Grease*, *Bears Grease*, *juice of Sengreen*, each $\frac{3}{4}$ i. *Marrow of an Ox*, $\frac{3}{4}$ ss.

Let them be all gently boyled in a vessel of Brass, till they come to the thicknes of an Oyntment; continually stirring it, lest it burn: Afterwards upon the eighth day of the *Moo's* encreasing, let the Soles of the Feet of the Patient be pricked with an instrument, as it uses to be done in Applications for the Winde: and the place grieved being in this manner opened, let them be anointed with this Oyntment very hot, that it may penetrate. And by so doing 9 weeks, he shall be Cured cleer of the Gout.

This Oyntment will last 10 yeers in its full force and virtue, being kept in a cold place.

CHAP.

CHAP. XII.

Against Contractures.

Oyl of Sulphur against Contractures and shrinking of Sinews, is not to be contemned, but rather to be esteemed as a principal Remedy against such infirmities. This Oyl is made as followeth: Take of the best *Sulphur*, lb xv. Sublime it in a Cucurbit of Earth through a Glas Limbeck. Put the sublimed matter in a cool Cellar to dissolve, and in success of time, it will be resolved into an Oyl. Then make the following Composition.

R \acute{e} of Oyl of *Sulphur*, $\frac{3}{4}$ ii. *Black Soap*, $\frac{3}{4}$ iii. *Aquavita*, $\frac{3}{4}$ v. Oyl *Olive*, Oyl of *Roses*, each, $\frac{3}{4}$ i.

Let all these be boyled, as the other, unto an Oyntment for the Gout; alwayes having a care that the flame take it not: Let the Members be very well anointed with this Unguent for 30 dayes; causing the Patient to sweat in a dry Bath. It excellently helps contracted Members.

A Seal for Contractures.

Take what quantity you please of Gold thrice purified by Antimony; or if you will, the weight of

of a Ducat. Adde to it a little *Borat*, and melt it when D is in the 19 or 20 degree of w ; and cast into it, as soon as it is molten, 30 grains of the filings of x under the same hour. Which being melted and mixt together, pour them out together, and let them so remain until D is in the same degree of m : Then melt it again, and cast in 30 grains of the filings of Iron, and pour it out again as at first. Then keep it till D is in Q : and then form and fashion it for the Sculpture; which ought to be done in the hour of v . You need not any further calculate according to the Course of D , till the Seal comes to be applied, having only respect to the hour beforehand, let the Signes which you see here drawn in the Figure, be engraven on both sides of the Money: This Money must be sewed up in a fine Cloth; and is to be hanged about the Neck by the Cloth only, and not by its own body, in the day and hour of v , D encreasing.

For Contractures.



CHAP.

CHAP. XIII.

For Womens Terms.

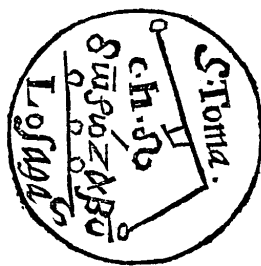
AN inordinate Flux of this Disease, doth extremely grieve many Women, sometimes divers years: by so much the more healthy and strong such women are, by how much they have their Courses in their ordinary seasons, and are then delivered from them. From whence arises a twofold way of reducing them into due order. The first is, to stay the Flux, and reduce it into a due course: the latter is to be used in the defects thereof, to provoke them to an ordinary Flux: the defect of them bringeth death; wherefore to provoke them, let there be formed of pure Copper, without mixture of any other metal, a Seal in the hour of Q , as is in the following Figure: But if the same cannot be perfectly finished in that hour, let it then remain unperfect until the same hour of Q comes again, and then perfect it: The form whereof must be this.

K

For

Leprous persons have none in them; by reason whereof also it comes to pass, that they have no health in them: also, a congealed Member wanteth Balsom; and therefore it is insensible when the strength of the Gold comes into the Stomack, which afterwards distributeth it into the several Members of the Body; from thence re-

For the Leprosie.



sulteth a certain humidity which ingendereth the Balsom; wherefore the Leprosie ceaseth to increate, so long as there is any virtue or strength of the Gold in the Stomack. Also, a Physitian cannot know or discern the Disease of Leprosie, if the Leprous person hath drunk Gold three dayes before his visitation. We intend not to speak in this place of such as are manifestly infected, but only of such whose Disease is doubtful.

If any do use the Sigil above written, and such like Remedies, let them not doubt of help. Let this kinde of Sigil be made of pure Gold, and wrought into a *Lamen* in the hour of \hbar ; but the Characters ought to be ingraven in the hour of \odot , when ν is in Ω , and

and \odot in the same sign; which usually happens in *July*. Let it be hanged about the Leper in the hour of φ , the Moon increasing: Let the Patient also drink Wine, wherein the same Sigil hath been some time steeped.

It ought to be renewed every year in *July*, for this Sigil loseth its force in a year.

The Leprosie working so strongly in the body of man, wherein it fixeth roor.

CHAP. XV.

For the Vertigo.

MAny who do labour with this disease, the Heaven and Earth seems to them to turn like a wheel, and all things to run round. To others there seems a kinde of a Circle to flie before their eyes. This is a kinde of the Falling-Evil or Palsie more or less. For there is such a Convulsion of the Brain, that the Spirits of the Sight and the Brain, are impeded by a certain gross thick vapour ascending from the Stomach to the head, through the optick Nerves. Against this Disease make the Sigil which follows.

In the hour of *Mars*, and day of *Jupiter*, the Moon in *Aries*, which is the best Aspect of *Mars*; but see that she hath no evil Aspect from any other Planet.

Take of ☉ 3 ss. of ☿ 3 ii. of ♀ 3 v.

Let these 3 Metals be purely refined and melted together into one. Let them be poured out and wrought into a very thin *Lamen*, and formed with a little Ear; afterwards when the *Moon* is in the 12 degree of *Taurus*, engrave the Signes which follow, and apply it to the Patient in the hour of the *New Moon*, on the very point that it first beginneth.

Use this Remedy with the Seal:

Rx of *Organum*, grains 4. Of *Unicorns-horn*, grains 2. *Musk*, grain 1. Spirit of *Vitriol*, grains 6.

Let them be administred every morning in a spoon, about 3 a Clock after mid-night, continuing it 13 dayes; and after every time taking it, rest one hour.

For the *Vertigo*.



CHAP.

CHAP. XVI.

For the *Cramp*.

MAke a mixture of *Sol*, *Luna*, *Venus*, and *Mars*; and let it be wrought into a *Lamen*, and thereof make a Sigil when the Sun is under the Earth, in the hour of *Saturne*. And then in the hour of *Jupiter* engrave these Characters and Signes with the words in the hour of the Sun; and apply it in the hour of the Sun when he is under the earth.

You may also make a Ring of the said Metals, on which engrave the same Signes, and wear the Ring on the finger of the Heart; but this ought to be done in the time, day, and hour before prescribed,

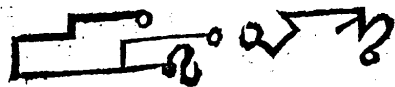
CHAP. XVII.

For the trembling of the Heart.

THe Hearts of men do sometimes suffer trembling, especially of Nobles and great men; for seldom doth this Disease take poor and mean men or women. From whence may be seen how God Almighty hath so artificially

distributed passions to every state and Condition for their correction and admonition, without respect of persons. It is not to be numbered amongst easie Diseases: for where it begins to rule, it casts the Patient upon the earth, and bereaveth him of strength and sense, and sometimes of life. It riseth from the Membranes and receptacles wherein the Heart is involved, it being compressed with corrupt and ill Flegm. Against this, make a Sigil as follows, observing the due times.

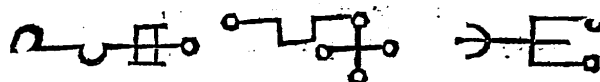
First, in the day and hour of ♀, take of ♀ 3 ss. which put and keep in a melting-pot until the hour of the Sun, which is the 4 hour following in the order of unequal hours; then melt it with the fire, and the ♀ being melted, cast in two ounces of ☉ purely refined, as the ♀ ought to be; these two Metals being well melted and mixt together, leave them to cool in the Melting-pot by themselves, and keep them till the hour of Venus next following: then melt them again, and cast in two drams of pure ☿, and pour it out; then work it into a *Lamen* with a Hammer, & prepare it ready for the engraving of the Signes: then mark when the Moon and Venus behold one another with a good Aspect; then engrave upon the Money these two Signes which you see here.



Afterwards

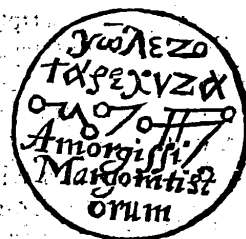
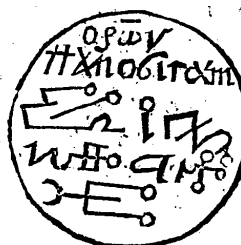
Celestial Medicines. 133

Afterwards in the point of the *New Moon* engrave these three Characters following under the other two.



Let it rest from that *New Moon* until the next *Full Moon*, and in the point of that *Full Moon* in the same face of the Money over all the Signes let these following words be written.

For the trembling of the Heart.



This being done, mark when the Sun enters *Leo*; and in the same hour of his ingression, inscribe the Characters and Words you see in the other figure, on the other-side of the Money; and let them all be begun and ended the same hour.

This Sigil being thus prepared and finished, is to be hanged about the Patients Neck in the hour

hour and point of the *Full Moon*, that it may touch his naked flesh upon his Heart.

Against this trembling of the Heart, there is also a most excellent secret; our *Aurum Potabile*, and Quintessence of Pearl, of our description, also oyl of Coral prepared as followeth.

*The manner of Preparing Oyl of Coral
against the trembling of the
Heart.*

R \acute{e} of Coral, lb i. Of Common Salt,
manip. 3.

Let them be wrought into a most fine powder, and put it into a Glas strongly Luted according to the sequent description: Take common Clay, or Potters white Clay, ashes made of the bones of the heads of four-footed Beasts, filings of Iron, Glas in powder, common Salt, Ceruse, &c. which being wet, mingle them together, &c. put the luted Glas with the matter into Ashes contained in an Iron Kettle, according to art; kindle first a gentle fire, and increase it by degrees until the Spirit and Fumes do pass into a Vessel below; then increase the fire more vehemently, until there remaineth no more moisture. This Oyl is a most excellent Remedy for the trembling of the Heart, taken alone by it self, without any thing else added to it.

An

*An Appendix concerning Ruptures of
the Bones.*

In what manner soever Bones are broken, they are excellently well knit and consolidated, with the following Unguent, and are all orderly joyned.

R \acute{e} Of Honey $\frac{3}{4}$ ii. Of Antimony, and Oyl of Vitriol $\frac{3}{4}$ ii. Of Badgers Grease, Deers Sewet, Bears Grease, and Sope, each $\frac{3}{4}$ i. Turpentine $\frac{3}{4}$ i. ss. VVax $\frac{3}{4}$ ii.

Let them be boyled into an Oyntment, and therewith let the Ruptures be anointed with a hot hand against the fire; it wonderfully Cures, Heals, and Consolidates, above all other.

The end of the first Treatise.



THE



The Second
TREATISE
 OF
Celestial Medicines,
 Containing,
 The Mysteries of the Signes
 Of the
ZODIACK.



The Heaven is compassed about
 with a large Circle in a Circuit
 which we call the Zodiack, and
 is divided into Twelve equal
 parts: these are named with
 the Names, and Designated
 with the Characters which follow:

♈ Aries

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♈ Aries.	♌ Leo.	♐ Sagittary.
♉ Taurus.	♍ Virgo.	♑ Capricorn.
♊ Gemini.	♎ Libra.	♒ Aquary.
♋ Cancer.	♏ Scorpio.	♓ Pisces.

The Seal of ♈ is made of the following
Metals.

Rc ♂ 3 ss. ♀ 3 ii. D 3 i. ♀ 3 ss.

These Metals, in the day, hour, and very point
 wherein the *Sun* enters the first degree of *Aries*,
 (which for the most part happens the tenth day
 of *March*, or thereabouts) are all to be melted
 together with a very strong violent fire; but first
 the Iron is to be reduced into filings, or else it
 will not be melted. They being all melted and
 prepared, on the day of ♂, ♀ being in the 9 or
 10 degree of *Aries*, or thereabouts, which is
 once every month: in the same hour it ought to
 be finished; but is to be applied when *Mars*
 is in the Ninth House of Heaven, or the Eight.

Aries.

Aries.

This Seal is a most certain Experiment to Cure all Fluxes and Catharres descending from the Head upon the Brain, &c. For it purgeth the Brain, and drieth up all Flegm of the Head, and all Diseases which appertain to the Head; it amendeth all Maladies thereof, being worn night and day, the Signe of *Aries* being turned next the Brain.

The

The Seal of Taurus is made of the Metals following.

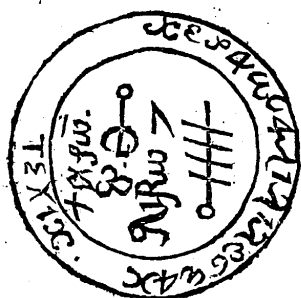
Rx Of $\frac{2}{3}$ i. Of $\frac{4}{3}$ i. Of $\frac{8}{3}$ ss. Of $\frac{1}{3}$ ii.

They are all to be mixed together by melting them, the *Sun* being in *Taurus*, which every yeer happens about the eighth day of *April*. And in the very point of the *Suns* ingress into this signe, this Seal must be begun, and forthwith finished, or else the whole work will be frustrate. And when the *Moon* is in the 10 degree of *Taurus*, it is to be applied.

For the expedition of this work, there may be engraven some stamps of Iron first, wherewith the Seal may be coined after it is melted, whereby all the Signes and Words are quickly imprinted. So all the other Seals may be done: for oftentimes the hour slips away before they can be finished, and then happens the greatest detriment to this work. Wherefore the time is chiefly to be noted, as having the greatest power in these operations,

Taurus.

Taurus.



The Seal of Gemini.

Re of Gold and Silver, of each 3 i.

Let them be both melted together the Sun
entring the Signe Gemini; which happens about
the 10 or 11 day of May, according to the
course of the year. Wherefore the year wherein
the

the Sigil is to be made, you must first calculate :
There are two *Lamens* to be made out of the
mixture of the aforesaid Metals, whereupon the
Signes are to be engraven as they are posited in
the following Figures, when the *Moon* is in the
signe of *Leo* or *Pisces* : but the Seal being per-
fected, is to be applied at such time when ♀ is in
the first House of Heaven; the air gentle, milde,
and serene. That face of the Money that hath
the signe II, is to be turned towards, and worn
upon the naked skin : both the said *Lamens* are
to be connexed together with a Circle made of
the same matter, almost a fingers breadth to be
asunder in the middle, that they may not touch
one another, with these faces, or sides, that are
without signes : for there must be so great di-
stance between them, that there may be a Pipe
interposed, that may receive a Goose-quill full
of Quicksilver, and afterwards to be stopped
with Mastick : it must also contain a Pipe of Me-
tal, which must hold the Quill : when the work
is completed, let the Quick-silver be poured in-
to the Quill, the day and hour of *Mercury*, the
Moon decreasing.

The rest was desired in a German example,
even the strength and virtue of this kind of Sigil,
for which it is made : but that we may not here
traduce you, until perhaps hereafter by some ex-
amples it may be made known; we will not feign
any thing of our selves, which might agree there-
with. In the mean time, if any have so great a
desire to know the power and virtue thereof,
that they cannot stay in expectation of it, seek

to the most approved Authors in Astronomy, what are the Virtues of *Gemini*, in producing Diseases and other things: And then at last, according to the process of the preceding and following Signes, maturely judge.

Gemini.



Cancer.

The Sigil of this Signe is made of most pure Silver, in that hour when *Sol* enters the signe *Cancer*, (which uses to be about the 10 or 11 day of *June*) but when the *Moon* is in a good Aspect, and not afflicted by any evil Planet, these Figures must be engraven in the hour of the *Moon* when she is increasing: in the same hour they must be begun, and finished; or else the whole labor is in vain.

Cancer.

Cancer.



This Seal must be applied in the day and hour of the *Moon*, she decreasing; and is to be kept and worn very Clean. The Virtue thereof causeth happy Journeys: it is very profitable to be worn against the Dropsie, and all Defects of the Body proceeding from moisture, or superfluous Flegm.

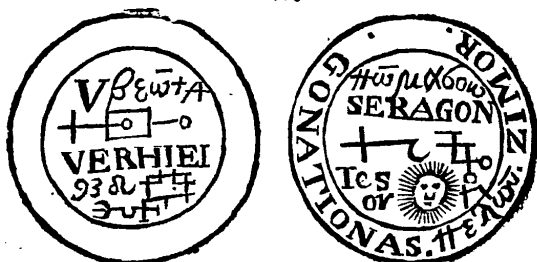
Leo.

This Sigil of *Leo* is to be made with great diligence in *July* only, when the *Sun* is in his own House, to wit, *Leo*, about the 13 or 14 day of the same Month. It is to be made of pure Gold, melted and wrought into a *Lamen*, when the *Sun* enters the first degree of the Signe, and perfected before the end of the hour. Afterwards when *Jupiter* is in *Pisces*, the Signes are to be engraven on one side thereof, as they are in the first Figure: And the other side is to be engraven when the *Moon* is in the House of *Jupiter*, that is, in *Pisces*. And note, that after the melting of the Seal, it must not be put again into the fire, else all things are in vain.

L 2

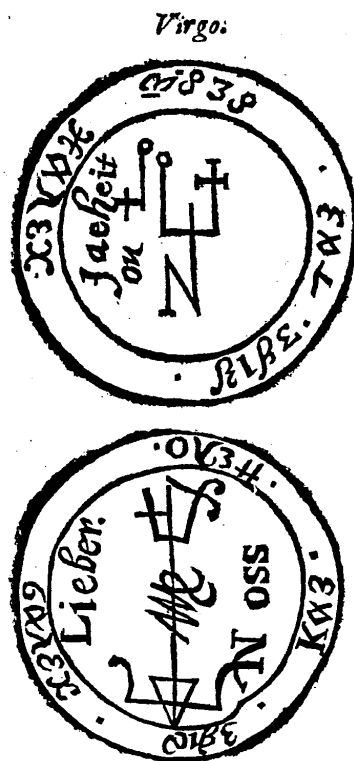
Leo.

Leo.



Let it be applied in the day and hour of the *Sun*. It hath a most excellent virtue: it causeth great Favours to men and women that wear it: It is a very good Remedy against Quartain Feavers. The Liquor is also good to be drunk, wherein it hath been infused all night. It is especially approved against Pestilence and all inward infection; and against all Diseases in the Eyes coming from heat, and from all other evil Heats and Rheums which we call flying Humors. It is good also against Burnings, the Seal being applied upon the place, certainly and surely draweth out the fire. This way we cured the wife of one Mr. *Nicholas Barber* our Country-man, dwelling at a place called *Villach* in *Transylvania*; who had a very great Burning, which we Cured, and drew out the burning so, that the burned place was healed without any sore, or running Matter, only by applying such a Sigil; which she wore upon the place until the end of the Cure.

Virgo.



they may be finished in the same hour.

Let it be applied when *Mercury* is in the first House of Heaven, the air being clear and serene, (for then it is much better) and in the hour of *Mercury*, for then he ruleth the first House of Heaven; but if it cannot be, refer it to an hour of like nature, although the hour of *Mercury* is best.

L 3

Libra.

Virgo.

The Seal of *Virgo* is made of ♀ 5 i. Of ☉ 3 fs. Of ☽ 3 ii. 4 3 fs.

These Metals ought to be all melted together on Sunday about the 13 or 14 day of the *Sun*'s ingress into *Virgo*: And after they are melted, to be reduced into a thin *Lamen*: afterwards in the hour of *Mercury*, when *Mercury* is well Aspected of the other Planets; let the Names and Characters be engraven upon the *Lamen*, so, that

Libra.

This Sigil is to be made of pure φ , and to be melted, poured out and made when the *Sun* enters *Libra*, which sometimes happens on *Sunday* the 13 or 14 of *September*, according to the progress of the year: And this is to be noted, That when *Venus* is the ruling Planet, or Reservoir of the year, the Sigil will be of much more virtue, especially if those wear it, who were born under the same Planet; and if it be made and prepared for them. When φ is in the sign *Libra*, the Signes, Characters, and Words which you see in the following Figure, are to be engraven in the Seal; afterwards in the day and hour of *Venus*, in the first or eighth hour, which *Venus* governs, let it be applied.

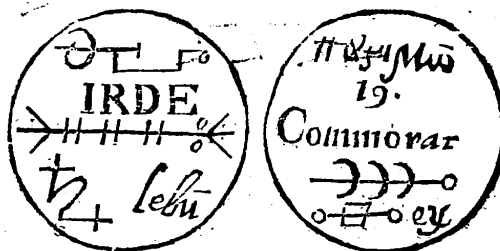
Libra.

It is an admirable Remedy against all Bewitchings of Women, which hinder the act of generation, and especially in those whom they hate: In brief, this Sigil is most profitable and excellent

excellent against all Maladies whatsoever; especially all griefs of the Secret Members.

Scorpio.

The Seal of *Scorpio* must be made of pure Iron in the day and hour of *Mars*, when the *Sun* enters *Scorpio*, which happens about the 12, 13, or 14 day of *October*: And in the same hour let one side of the *Lamen* be engraven with his Characters. Afterwards, when the *Sun* is entered into *Aries*, let the other side be engraven. It may be applied at any time when you will.

Scorpio.

It is a most excellent Remedy against all Poyson and Diseases thereby infected. It is excellent and admirable for Souldiers, Captains, and such as are in daily Controversies: Also, if such an Animal as follows be made of pure Iron, when *Mars* is Lord of the year, and the *Sun* enters the first degree of *Scorpio*; afterwards when

L 4

Mars

Mars is in his own House in *Aries*, let it be engraven as follows. Then let it be applied in the hour of *Mars*: the House wherein it is hanged, it defendeth safe from all Scorpions; and all Serpents that are alive will flie out of it: it is a most excellent Remedy against all venomous bitings: mightily helpeth Souldiers in Fights: and is very good against the Leprosie to be worn, and the Patient to drink potable Gold.

Let it be engraven as this Figure,



Let there be affixed a Ring of pure Gold to the Tayle thereof, that it may be worn hanging about the Neck with the Head downwards. It is a certain Remedy to drive away all Flies from the Bed where it is hanged.

Sagittary.

This Sigil is to be made in the hour of the *Suns* ingress into *Sagittary* (which annually happens on the 12 or 13 day of *November*) on the first degree of the ingression: let it be signed in the hour of *Jupiter*, and applied in the same hour,

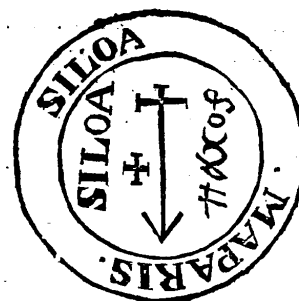
hour, the *Moon* encreasing. This is the second Seal, that I knew after long search and enquiry; and which, according to the Art that I profess, I have often used to the shame and scorn of my Adversaries, that they have stood amazed like Asses, and durst not open their mouths. There must be a silver Ring to hang it in, and it must be made of pure

Tyrn, without addition of any other Metal; and to be wore and kept very clean: But it must be left off in the time of Copulation, or else it loseth its virtue.

We are again forced to complain of envious and perfidious men, who envying that in others, which they have not themselves, leave nothing perfect; that it may the second time appear in this

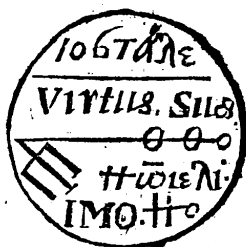
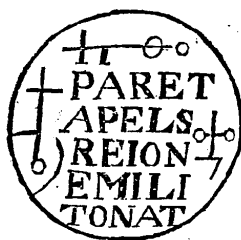
Book, that their strength and power is taken away, as above is done concerning the signe *Gemini*;

Sagittary.



mini ; By the Profection of the same Author, in this Chapter, when he saith, That this is the second Seal which he esteemed to be most powerful in the Medicinal Art. The envious therefore labor in vain ; for whether they will or no, he will bring into light every thing that they have taken away out of the Books, of *Theophrastus Paracelsus*. For that Author before his death did prudently inclose those Books in divers places in Walls ; so that if after his death, they were lost in one place, they might be preserved in another, for good men ; lest that if any should come to the envious hands of wicked men, should be perpetually lost, or torn in pieces. Hereby they were preserved for us whole, that in due time the lives of wicked men, loving nothing but themselves, may appear out of darkness.

Capricorn.



Now we come to treat of *Saturn* and his progeny : this Seal is to be made of Gold ; for Lead hath no operation with other Metals. There must be

be made a Ring of Copper ; and together with the Seal, are both to be made in the hour when the *Sun* enters *Capricorn*, and is farthest distant from us ; Let the Seal be engraven on the day and hour of *Saturn*, and when *Saturn* is in a good Aspect with some other Planet. It must be applied when the *Moon* is decreasing or diminished in light ; but the hour of the Aspect, whether it be of the *Moon* or any other Planet, matters not. This Seal may vulgarly be called the Sigil of Favor. This Seal thoroughly heals the Itch or Scurff in the Thighes : Our Predecessors could not by Art finde out the Cure of this Disease, accounting it uncureable ; when as this is the best way to Cure it, without any other means.

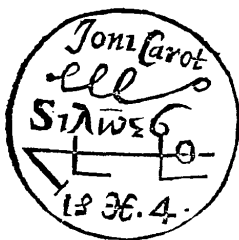
Aquary.



When the *Sun* enters *Aquary* in the Month of *January*, let the Seal be made in the same hour, of these Metals, being mixt and melted together : of Gold 3 ls. Lead 3 ii. of Iron. 3 i. And when the

the Planet *Saturn* is in the Ninth House of Heaven, let these Signes and Words be quickly engraven one after another; you shall not apply it till the *Sun* is under the Earth, and in the hour of *Saturn*; and then it is good, being hanged about the Neck, against Contractures, cold Diseases, and Sinewes shrunk: it is very profitable to preserve the Memory, to get Favors amongst men, and very good against all Poyson, as may be proved by putting any venomous Spider upon the Sigil; it forthwith flieth away, and cannot possibly remain upon it.

Pisces.



The Seal of *Pisces* is to be made in *February*, when the *Sun* enters *Pisces*, of the following Metals.

R^e of Gold, Iron, Copper, Silver, of each
3 ii. Of Tynne 5 ss.

Let them be all melted together, and the Seal
formed

formed and engraven the same hour of the *Suns* ingress; afterwards let it be applied when *Jupiter* is well placed in the eighth house of heaven, and in the day and hour of *Jupiter*. This is an admirable instrument to loose and expel Choler, of which do grow many grievous Diseases, as Contractures, the Palsie, shrinking of the Joynts, Burnings, &c. against which it gives wonderful help to men or women: it mitigateth the pain of the Gout, takes away the Cramp, and all Grievs proceeding from Fluxes.

This Seal ought to hang down low upon the Navel.



Here



Here followes some more Common Secrets of Nature, of Paracelsus.



Having found a Conjunction of *Saturn* and *Mars*, take a piece of Iron, and frame a Mouse of it, before the Conjunction passeth over: and in the hour of *Jupiter*, engrave upon the Belly of the Mouse these words: ALBOMATATOX. Afterwards, when the *Moon* is in the 9 or 10 degree of *Cancer*, on the right side engrave *ἰνδραμὸν ἐλάττω*. Afterwards, the *Moon* descending, and is in the 9 or 10 degree of the signe *Pisces*, on the left side engrave as followeth: יורשתחב, and upon the Back thereof, from the beginning of the Back-bone unto the Tayle, engrave this word, with the Character as you see IO. NATURA SUA.



Note that from the signe of *Venus* unto the Centre of the other Character, a Line is to be drawn over-thwart. Then prepare a Collary for this Mouse, of pure Lead, the *Moon* increasing,

increasing, on the day of *Saturn*, and first hour of the night, which is the hour of *Saturn*; and engrave thereon these Characters, I L Con. 3. 4. AB. EΛΙΑ. This being thus performed, fit the Collary in the Conjunction of *Saturn* with *Mars* as abovesaid, and place it about the Centre or middle of the House, all kinds of Mice will flie away that are in the house: and if afterwards any Mouse come therein, he will not stay there an hour. And if any quick Mouse be bound with a thred to this Metallick Mouse, he will not live above an hour, but will die, and swell, as if he had eaten Poyson.

Of Sheep.

That we may not only have some means to drive away and expel hurtful Creatures, but also that we may preserve the profitable; When Sheep are Corrupted with their Diseases, make a Sheep of Mudd as followeth:

Take Mudd, or Potters Clay, from three several places, much about the place where you live: Also, take Sand of a running Water about that place where for the most part Sheep drink; beat them all together when the *Moon* decreases: and of this Clay make the Image of a Sheep, under that hour wherein the *Moon* suffers her diminution: superscribe these sol-
lating Signs with the Words here and there upon the Image.

EFERET.


W. EFERET † HOGERET. †
JAGEREL. *αυμωτς*

W. GALTS *γδυρδλ.* Sanor.
Panor. Tanor.

W. *ταδυρ.*

Set this Sheep in the Sheep-fold sprinkled over with Salt, and let the living Sheep lick it: And as many as lick it, or taste of this Salt, shall not be infected, nor die with any Murrain or Rot of Sheep: And those that are infected, by licking thereof, shall be Cured.

The same means may be prepared for Oxen, Kine, and Hogs; and other Animals; every one being prepared according to their natures, day, and time. Oxen and Kine have a Disease in their Blood, which causeth the Murrain in them; as Horses sometimes suffer sudden death through a Disease in the *Uvula*. For the Blood, write upon an Egg new laid,

Ambrammomis 

Gorelis



Vortix



αυμωτς παειχ



αυμωτς



Open the Mouth of the Beast, and break the Egg upon his Tongue, and force him to swallow it,

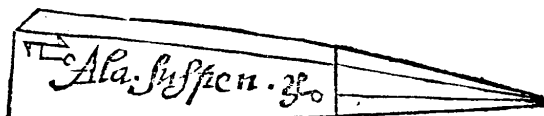
it, and it will forthwith heal it: but let him not drink in twelve hours afterwards.

The same is to be given to a Horse: onely this excepted, that instead of this Word and Sign, *Ambrammomis*, and the Cross above, let there be writ this Word and Sign, *Kup-familon*, and then let him swallow it: afterwards give him a measure of Oats with Salt and Vineger, and afterwards he shall be cured in twelve

hours: but presently after he hath eaten the Oats, ride him an hour or two, that he may sweat: then let him rest. These are the secrets of Nature, which are effected by times, dayes and hours; and without the observation of these, nothing can be effected.

Against Flies.

These Creatures do much infest men's houses in Summer-time, and do corrupt and putrifie meat: to drive them away, do thus; make a Coffin of steel, and upon the Coffin engrave these Signs which you see in the Figure following.



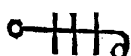
And upon the Coffin, from the separation of the said Signs and Words, let there be engraven three lines tending towards the Cusp: one in the new Moon, the second in the full Moon, and the

M

third

158 Paracellus of, &c.

third in the new Moon again. Afterwards, under the Conjunction of ♄ and the ♀, write the words and signs following.



If you fix this upon the Wall of an House, and draw a Circle round about it with Chalk, about the compass of a round Table, all Flies that are thereabouts will enter within the Circle, and there remain, until you take the Steel away; and then they will flie away, vexing men as at first.



FINIS.



An Election of time to be observed in the transmutation of Metals.

IF at any time you shall desire to transmute and change any Metal into another kinde, as Gold into Silver, or rather Silver into Gold, or any other Metal; it is necessary, that you learn to elect a fit time for that purpose out of the Table following; whereby you shall easily, sooner, and without danger bring your Work to your desired end.

M 2

A



A Table shewing the fit time when to transmute Metals.

To change into ☉.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Begin when the Moon is in the sixth Degree of	☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Always begin in the Hour of that Planet whose Metal you would change.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
h.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Twenty Degrees of	☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓		☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
g.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	First Degree of	☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓		☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
d.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	'n twelve De- grees of	☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓		☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

♀.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Ninth Degree of	☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	In the Hour of	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
♂.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Eighteenth De- gree of	☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	The Hour of	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
♂.	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	The third De- gree of	☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Hour of	☉ ☌ ☍ ☎ ☏ ☐ ☑ ☒ ☓ ☔ ☕ ☖ ☗ ☘ ☙ ☚ ☛ ☜ ☝ ☞ ☟ ☠ ☡ ☢ ☣ ☤ ☥ ☦ ☧ ☨ ☩ ☪ ☫ ☬ ☭ ☮ ☯ ☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ ☸ ☹ ☺ ☻ ☼ ☽ ☾ ☿ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

Take this one Example only, and so work by the rest : as, if you would change *Luna* into *Sol*, begin when the *Moon* is in six Degrees of *Cancer*, in the Hour of the *Moon*; and so observe of the rest, according to this Table: for the observation of the time is not to be held of a vain account in the transmutation of Metals; for all negotiations and actions in this world are most happily brought to perfection, which are begun with due respect to the Course and influences of the Celestial Bodies; for our
mor-

mortal Bodies are ruled according to the operations of the superiour Bodies of the Firmament, and they are ordained for that purpose by Almighty God the Creator, and do bring unto us, both health, sickness, infirmities, and health again: and in like manner the times are to be noted, and duly observed in Medicinal Operations, that their virtues may work the more powerful effects.



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Reader, these Books following are printed by Nath: Brooke, and are to be sold at his shop, at the Angel in Cornhil.

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